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STATE POLICY
IN IRISH EDUCATION

A.D. 1536 TO 1816

EXEMPLIFIED IN DOCUMENTS COLLECTED
FOR LECTURES TO POSTGRADUATE CLASSES
WITH AN INTRODUCTION

BY

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Preface.

THE texts in this volume have been collected for class-work with Advanced Students in the Department of Education, at University College, Dublin.

A Postgraduate Training Course in the Theory and Practice of Education must necessarily afford but a limited place to the study of the History of Education. But with such students and in such a Course it is desirable that some important historical issue in Education be worked at in its documentary sources; and such an issue may best be sought in the History of Educational Practice within their own country. The subject here dealt with has these qualifications, and has the further advantage that it affords an exceptionally apposite introduction to, and basis of comparison with, the special subject treated in a further Course for the Degree of M.A. in Educational Science, on the Development (since the French Revolution) of State Control of Education in France, Germany, and Great Britain.

The due limits of the present subject precluded any treatment of other Irish branches of the History of Education within the period. Such are (1) the Irish Colleges on the Continent, A.D. 1590-1789, and (2) the Schools of Irish law, history, and poetry, conducted by many scholar-families, lingering on in one or two cases till 1750. Such families were the O'Clerys in Tyrconnell, the O'Davorens of Cahermacnaughten and Noughaval in Clare (1350-1600), and the MacEgans (see Documents, Part I. No. 34), who for fifteen generations maintained higher studies in Irish at Duniry, Park, and Tullach-na-Daly in Galway, Ballymacegan (Redwood) in Lower Ormond, and Annaghmeadle and Castletown in Ely O'Carroll. This work depended on their possession of the lands assigned them for such service by the great septs, Celtic or Norman, educated by them 'in poetry and well-proven law'; and so they were sore stricken by the vast confiscations of the 17th century.

These subjects, and also the history of Irish learning and scholarship at home and in Europe, A.D. 800-1300, with the History of

Education in Ireland since 1816, will, it is hoped, be dealt with in further volumes for which considerable materials are now collected.

The present work is primarily intended for use with students : but it may perhaps prove of some help to other readers. The purpose of the Introduction is to suggest the examination of certain issues in the History of Education, in Ireland and in other countries. By express design, therefore, the Documents are not therein dealt with exhaustively. The Indexes, too, are planned so as to aid in the use of the Documents, but not to permit students to dispense themselves from personal work on the texts.

The references provided throughout will be easily understood. The Calendars of State Papers (S.P.), materials in the Public Record Office, Ireland (P.R.O.), and the publications of the Historical Manuscripts Commission (Hist. MSS. Comm.) are often cited. The ' Hogan Transcripts ' are a large collection of copies of letters and other papers, made at Rome, Brussels, and elsewhere, from 1864 to 1900, by the Rev. Edmund Hogan, S.J., D.Litt. To him, as well as to Stanislaus Murphy, Esqr., Secretary, Commissioners of Education ; to my colleagues, Professors Mary T. Hayden, M.A., and George Sigerson, M.D. ; and to the Library staffs of The Royal Irish Academy, the King's Inns, the National Library of Ireland, and the University Library, Cambridge, my sincere thanks are due for assistance given me.

T. C.

University College, Dublin,

1916.

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Introduction.

Statecraft, old and new, in relation to Education.

Direct provision for Education, and comprehensive control of its aims and processes, became a well-defined branch of State policy in Continental Europe between 1770 and 1800. In many of the countries concerned, this function was brought into prominence by the consequences of the suppression of the Jesuit Order, gradually achieved between 1759 and 1773. The Prussian Royal Decrees of 1788 and 1794, and the various legislative acts in France from 1791 to 1798, marked the assumption of comprehensive control. In these decisions there was implicit the duty of making adequate financial provision for all grades of Education. The duty was fulfilled betimes as regards University and General Secondary Education, and (in many Continental States) in certain branches of Industrial and Technical Training. But it was not till 1870 that the greater Powers could be said to have provided even substantial help, in money, for primary education—a partial, not a complete provision. They were far more ready to promote or repress policies in Education, than to face the financial burden of the task they claimed as their own.

Indeed it may be said that the use of Education as an *instrumentum regni* can be traced in the expressed views of statesmen in various countries long before 1770, though it was seldom reduced to act. M. Hanotaux has pointed out that it is found in more than one passage of the "political testament" of Richelieu; and Richelieu, Bacon, and Bismarck were at one in recognising the danger to the State from what the last-named called the *Abiturienten-proletariat*, the over-production of an educated class for which appropriate employment is not provided within a State. The claims which are latent in such observations were stated in a masterful and drastic way by Plato, who represents the Visitor to Athens, in the *Statesman* (308 ff.), as maintaining that "Statecraft, in its natural and genuine form, will first examine the characters of children in play, and then hand them over to those who can educate

them, and who are Servitors of the State in achieving her aims ; the State herself will give directions, and supervise their execution. Statecraft is supreme over all lawful educators and tutors. Having this royal authority, she will not permit them to give such training as will yield characters unfitted to the political model she desires to produce, but will urge them to mould only such as will suit it.... Those who are perverse in nature, she will get rid of by death, exile, and utter degradation ; those who are ignorant and base she will reduce to slavery ; those out of whom (if they are educated) something of distinction can be made, this royal art moulds and fashions. ...This we hold to be the finished state of the web of political activity."

Unification through Education, applied in Ireland.

The policy here outlined by Plato, and summarised later on by Aristotle in the distinction drawn between politics as a 'master-craft,' and economics with education as 'subordinate arts,' has been fully exemplified in the history of Education in Ireland down to the present day. To no small extent, however, this policy has resulted in the conferring of educational means for one end, and their use, by those who received them, for other ends ; even though a philosopher may hold that 'a given constitution demands an education in conformity with it.' Where and when this was the case, the State came to recognise that its coercive policy in education had proved on the whole a failure, a conviction that can be read in parts of the Report of 1791, more explicitly in the proceedings of 1808-12, and almost fully in the programme laid down for itself by the 'Kildare Place Society,' which, founded in 1811-13, began to receive State Grants, on its own terms, in 1816.

Numberless expressions of that governmental purpose might be cited from incidental phrases used by leading persons engaged in the management of Ireland ; it received full and final form in the Review of the first ten years of the Working of the Charter Schools, 1744 (Documents II. A). It was nowhere more neatly formulated than in the "Book set down by the Archbishop of Cashel (Miler McGrath) by her Majesty's express command, declaring the state of Ireland" (May 30, 1592). That crafty personage, who knew well what Queen Elizabeth desired, proposed "to inquire of all

schoolmasters and public teachers, and their manner of teaching and religion, and to place and displace them *for the good of the present State*" : even Plato's Visitor to Athens could not have devised apter words. More than a century later, a Parliamentary letter from Dublin to Sir John Percival, M.P., later first Earl of Egmont, expresses the same design (October 16, 1703) : "The statutes of 28 Henry VIII. and in Queen Elizabeth's reign are enacted to be put in execution...By this means it was hoped that Popish children might, by resorting to English schools and learning the English tongue, be brought to see the errors and blindness of their predecessors. From my observation I can say that many dioceses in Ireland have not the schools intended by the Acts ; that Popish schoolmasters have been suppressed, and none to instruct the youth in their room...*I should humbly hope that the Irish youth may soon have English habit, and in one or two generations be true sticklers for the Protestant Church and Interest*" (Egmont MSS., Hist. MSS. Comm. II. 213-14). The writer, it may be noted, unites in his expression of hope the phraseology of Tudor legislation and the party cry of the English Colony in Ireland in the eighteenth century.

Even at the close of the whole period, the language of commendation of the State policy is still clear and emphatic. To Mr. Secretary Orde, addressing the Colonial House of Commons (1787), "there was something of policy as well as of charity in the institution of parish schools ; a policy, however, of most excellent tendency, and worthy of being perpetuated" ; and again, "the great schools in England, and her universities, will, I trust, still be frequented by very many of the first families of this kingdom...thereby to draw the two countries still closer...in assimilating their manners and habits," while "every endeavour should be used to bring instructors from some of the great schools in England." To the Commissioners of 1788-91, The Protestant Charter Schools were a "public institution,...long and justly the favourite of the public, and the object of great national encouragement." The Commission which dealt with Schools in the years 1808-12 declared it "of essential importance" to exclude, in any "new Establishments for the education of the lower classes in Ireland," the fundamental principle on which the Charter Schools were based : but yet "warmly and sincerely" applauded "the pious and patriotic efforts" of those who established them, and could not "but recommend the Institution as deserving the continuance of that Legislative patronage and support which

it has so long enjoyed." And one of its members, Richard Lovell Edgeworth, added a special expression of his opinion "that the education of children in these schools is efficacious, practical, free from bigotry, and in every respect such as to put it beyond the reach of private defamation and public censure." Even to Grattan (1811) "schools which teach the English language, should not attempt to teach the English religion, *because* the Catholics who would resort to *our* schools to learn the one, will keep aloof if we attempt to make them proselytes to the other; and we should, by that attempt, *lose one great means of uniting our people.*"

These quotations will be sufficient to show that in the closing years of the Colonial Parliament in Dublin, and in the early years of the Union Parliament, leading administrators summed up and defined the whole policy of the State in the past, gave it a final and decisive approval, and regretfully put it aside. The documents in which these judgments find expression are deserving of thorough examination, as is also the extent, unparalleled at the time in Europe or America, to which the Governors of Ireland gave monetary support to that policy.

Value of the Report of 1791.
(Documents, II. B).

The Commission of Inquiry which worked from 1788 to 1791, resulted in no definite educational enactment: indeed its only outcome seems to have been the resolutions of good intention which passed the Colonial House of Commons in 1799. But the Report drawn up by John Hely Hutchinson, who was at once Chief Secretary of State, and Provost of Trinity College, gives with its Appendices a valuable summary and criticism of the whole policy of the State in Education since 1536. It has therefore been reprinted almost in full, with the projected new types of schools, sketched on lines much the same as those urged by Thomas Orde in 1787, and then voted unanimously, save for one dissentient on the proposed second University in Ireland. The use made by the Commission of John Howard's investigations, and their severe comments on the Diocesan and Royal Schools as well as on the Charter Schools, make this lengthy document a record of exceptional importance. No such complete survey of an educational system, at the date of the report, can be pointed to either in English-speaking countries or even on the

Continent. It has never appeared in print, except in the documents appended to the evidence taken by the Commission of 1856-1858 : the volume which contains it is, of course, out of the reach of even special students of the History of Education.

The financial sections of the Report are exceptionally useful and thorough : but they are chiefly confined to a statement of the revenues of the various types of schools at the time when Provost Hely Hutchinson made out the Report. They can be supplemented by the official record of Imperial expenditure on Education in Ireland (1806-10). But it will also be advisable to attempt to state, in a summary way, the relation of the State to the financial side of Education, since the initiating Acts of 1536 and 1570 : the issues so raised throw valuable light on the history of educational finance in Europe, and on the general history of Ireland.

Financial provision for Education, by the State in Ireland.

The stages of organisation, which the educational policy of the State in Ireland exhibits, are in the main as follows : (1) English parish schools, 1537 ; (2) Diocesan Grammar Free Schools, 1570, with the Royal Free Schools, 1608-1629, and urban Grammar Schools ; (3) The 'English College near Dublin' (Trinity College), 1592 ; (4) 'The English Protestant Schools' (Charter Schools), beginning as a non-official system, but promoted by official personages, then chartered by the Crown, and financed from the revenues of the State (1733-1744) ; (5) the expansion of State aid to educational organisations (1791-1816).

The provision for the support of these various types of schools, and for the University near Dublin, was very varied. (1) The earliest English Parish Schools were provided for by a special tax on beneficed clergy of the Established Church, and by a school-fee system which the text of the Act of 1537 shows to have been already in existence. (2) The Diocesan Grammar Schools were similarly maintained, under the Act of 1570, by a levy on the higher and inferior clergy of each diocese in the State Church : and it is significant that the first 'Schools Bill' was rejected, under Poyning's Act, by the English Privy Council, on March 18, 1569, apparently because the proposed source of financial support was by it to be 'the whole shire,' and not the Church revenues. It is obvious that Queen Elizabeth, being

of a decidedly frugal mind, was determined not to let the revenues of the State bear the cost of the educational policies which she and the Council desired to promote. Hence in the recommendation from Ireland (1569) concerning the new free school in Galway, it is stated, not without some apprehension of royal displeasure, that the suit of the would-be founder 'stretcheth thus farre that it might please the queenes most excellent majestie to endow the schole for ever with...her part of the parsonage of Galway' : and great inducements are held out 'to be a sufficient pourchase to her highnes to alienate from herselfe so small a revenew.'

The endowment of Urban free Schools of Grammar came in different ways. The Corporation of Drogheda, for instance, made suit on November 28, 1567, for three lots of monastic property for this purpose ; while in the capital itself the Municipality could draw only on the general municipal fund. In 1591 this was so low that his salary could not be paid to James (afterwards Sir James) Fullerton, master of their school in Great Ship Street : and his usher, James Hamilton (afterwards Viscount Claneboye) must have been in similar straits, despite the provision made for them, as his secret agents, by James VI. of Scotland. The Royal Free Schools in Ulster received large grants of land under James I. and Charles I. : but the London Companies that obtained the escheated lands of Derry were very niggardly in their aid to the grammar schools grudgingly provided for in Derry City and in Coleraine. The Bishop of Derry complains, about 1622, that 'the lands intended for the Schooles of Derry are swallowed up,' and hints that Sir William Parsons, the Surveyor General, is 'the likeliest to know what is become of them.' But the proceedings (1608-1624) in this connection would rather indicate that the Companies themselves had 'suppressed' the King's Grant of the 'fair proportion' of lands.

(3) Trinity College was provided for in confiscated abbey lands near Dublin, and by a long succession of grants from confiscated estates in the period 1590-1660 : its property list is almost a synopsis of the dispossession of the Irish and Old English proprietors. Even Cromwell, who took steps for the betterment of religious exercises in the College, added to the estate roll. In the 18th Century a considerable part of the rental of the Erasmus Smith Estates was diverted to the University from its original purpose, the education of the children of his tenants and labourers : and the College received also considerable building grants from the estate.

(4) Direct annual votes of money from State revenue were aimed at and obtained in the period 1733-1744, by the ' Incorporated Society for Promoting English Protestant Schools in Ireland,' and took at first the form of ear-marking for this purpose the taxes on hawkers and pedlars' licenses, largely added to later on. By 1816 the grant for this purpose alone was £40,000 a year, and the total voted up to 1823 was £1,027,000. The last vote was £5,750 in 1832, when the Society was left in full possession of all its accumulated property in houses, and land : the lands were then over 17,000 acres in extent.

(5) Other societies were also subsidised, as the Association for discountenancing Vice (see 1806-10), whose primary Schools were curiously aided by the fines ' from Unlicensed stills in Dublin.' And the ' Kildare Place Society,' finding that private subscriptions did not come, that absentee landlords were obdurate to the calls of education, and that the London Companies in the North were little if anything better, turned to the State, and had its request for money granted at once in 1816.

These various organisations aimed at giving education in and through the English language. But in the period 1770-1830, a large body of English opinion, in Ireland and in Great Britain, favoured the development of a State policy of using the Irish language as a stepping-stone to unification through English. " There is no way," says the preface (dated 1825) of one of the schoolbooks issued by the Hibernian Society, " in which we can acquire a language that we do not know, but through the medium of one we do know...From not making use of this only method, do so many of our countrymen remain ignorant of English, although their interests, their pride and their wishes would lead them to know it."

The Language Question and Government Policy.

The documents which fall within the years 1536-1539 show that the great change in Irish policy, devised and executed by Henry VIII. in the six years previous to 1542, specifically included the use of education in the English tongue as an *instrumentum regni*. The nature of the change is fully expressed in Richard Cowley's memorandum of 1541 (State Papers, Brewer, III. iii. 347-8), " For the Reformation of Ireland : How the land might

be entirely brought to the King's obeyance without great cost." It urges that

"Sume wold think it better the land shuld remayn stil in separacion and contencion, whereby they shal have no mynde ne power to confeder with any alyen ralm to the noysance of England. ....Irishmen wol never bee conquered by rigorous warre....The Irishmen *have pregnant subtil witis, eloquent, and marvelous natural...* They must bee instructid, that the King entendith not to exile, banyshe, or distrue theym, but wold be content that every of theym shuld enjoy his possessions, taking the same of the King, as ODownyl hath doon, and ONele is crying to doo, and to become his true subgietes, obedient to his lawes, *forsaking their Irish lawes, habittes, and custumes, setting their children to lerne English.*"

So, too, the Act of 1537 seeks to remove that "diversitie which is betwixt" the King's subjects in Ireland "in tongue, language, order, and habite, which by the eye deceiveth the multitude, and persuadeth unto them, that they should be as it were of sundry sortes." And more significant still is the petition of 1539 for the preservation of six religious houses, because in them "yonge men and childer, bothe gentilmen childer and other, both of man kynd and women kynd, be broght up in vertue, lerning, and in the English tongue and behavor." The petition was unsuccessful; but the deputy and council may be assumed to have known (see 1537, Document 2) what educational argument would appeal to the King. The sharp tone taken towards the citizens of Galway in 1537, and the evidence afforded under the dates 1569, 1583, 1611-20, are expression of the view that these English cities in Ireland had failed in a primary national duty; a fact made clear even in Dublin under the Commonwealth (1605-1687, *b*).

There was, however, a certain vacillation in state policy regarding language. James I. expressed (1620) his displeasure at the way in which Trinity College failed to provide ministers of the gospel, able to preach and teach in Irish "the simple natives of that our kingdome, whoe by experience wee heare are found to bee farr more tractable amongst the rude Irish than amongst the unconformable English"; and he directed 'that choice be made of some competent number of towardlie young men alreadie fitted the knowledge of the Irish tongue,' for that purpose. The policy here marked out, one of those "politic shifts, and amiable persuasions" which Henry VIII. preferred, was worked for in Trinity College by Bedell, Narcissus

Marsh, and Archbishop King of Dublin, till the latter felt he had failed (1712-16). It was revived on the primary side in the earlier years of the nineteenth century, and contributed not a little to the disuse of Irish as an educational instrument. For, though most of the Bishops of the Establishment thought that Archbishop King's Irish language policy was " the least of all useful and convenient, besides that it was against the intention of the law of 28th H. 8th, which was to promote the English language and habit " (1712), there was felt by the mass of the people to be present under the appearance of the Irish language the purpose expressed a few years later by the same dignitary (1716) : " If the Bishops of Ireland had heartily come into this work, *and the government had given it countenance,* certain methods might in my opinion have been taken that would have had great effect towards the conversion of the natives, and making them good Protestants, and *sincere in the English Interest.*"

Universities, Inns of Court, and the Court of Wards.

The interlinking of language and religion in a State policy of Education in Ireland is also shown in the special measures taken by Government to draw the Irish and Anglo-Irish nobility closer to the Crown by Education in England. Two entries in 1589 are typical instances of many scattered through the State Papers :

(1) Brian MacGeoghegan petitions the Queen on December 4, showing that " he has been compelled, through want of exhibition or means, to draw home two children he had brought up here in England, in good civility and literature " ;

(2) Sir Richard Bingham writes to Walshingham, July 21, that " the bearer, Wm. O'Kelly, has been civilly brought up, and desires, after spending some time at Oxford, to enter the service of some nobleman about Court. His father is one of the best of the O'Kellies."

Among families of Norman descent, this practice is far more common. Lord Barry's son is brought across the Irish sea for Education in June, 1566 : he was preceded by Butlers, Fitzgeralds, and many others. Especially was this the case in education for the law. There were many students at the various Inns of Court in

London, who bore names like that of Florence MacCarthy : we are told, for instance, as to Sir Phelim O'Neill, that " his education for a great part of his youth was in England. He was admitted a student of Lincolne's Inn, and there trained up in the Protestant religion, which he changed soon after."

The Court of Wards, instituted in 1617, became a powerful instrument in the hands of the State officials, in both an economic and a religious sense. The " Articles and Instructions to be observed by Our Commissioners for our Wards within our Realme of Ireland " (*Liber Munerum*, iv. 123) direct " that the wards which are fit to be brought up in learninge, be bred and educated in the colledge near Dublin " ; for on its establishment in 1592, Trinity College replaced to some extent the English Universities as an instrument of policy. Several passages in the Documents (1570 to 1646) afford examples of the unrelenting and sadly effective consequences of the working of both the Court of Wards and the State Universities. Sir William Parsons was master of the Court of Wards, and with his colleagues in the Irish Government, Percival for instance, was indefatigable in the requirement of Protestant education for minors, of marriage with a Protestant (usually an imposed marriage with the daughter of some land-hunting official), and of the oaths of abjuration and supremacy as conditions precedent to their admission into the enjoyment of their own property. The most effective result of this policy was achieved only by an " artifice " on which Sir William Parsons loudly congratulated himself in later years. The grandson of Walter, Earl of Ormonde (" Walter of the Beads and Rosary," the Irish called him), though not a ward of the Crown at all, was taken, at ten years of age, in 1620, from the care of his Catholic mother and grandfather, who had placed him at an English Catholic School at Finchley, and committed to the charge of Abbot, Archbishop of Canterbury. The Archbishop shamefully neglected his duty to educate, but firmly withstood all the efforts of the Earl to influence or to regain his grandson ; and that boy grew up to be James, first Duke of Ormonde.

Repeated instances, too, occur in the documents, of the policy advocated in 1620 by the Earl of Thomond, then Lord President of Munster, " that order be made for recalling the children of the lords and merchants and gentry from foreign schools and universities, where they are instructed in the Romish religion, and for sending those that are at home to their own universities "—meaning thereby

Dublin, Oxford, and Cambridge. The volume of intercourse between Ireland and the Continental ports was so great that this restriction could never be brought into full effect. Yet it finds its most drastic expression in the final form of the Penal Code, a century after it was formulated by the Earl of Thomond.

Lawyers and Burghers seek Educational Freedom.

The main strength of Anglo-Irish Catholics, in their resistance to the educational measures of the Government, lay in the merchant classes in the cities, and in the lawyers. In 1590 Richard Whyte urges on Lord Burghley that " The sting of rebellion, which in times past remained among the Irishry, is transferred and removed into the hearts of the civill gentlemen, aldermen, and burgesses, and rich merchants of Ireland, papistry being the original cause and ground thereof."

There are many parallels in the documents relative to Galway, Kilkenny, Clonmel, Limerick, Drogheda, New Ross, Cashel, and other Norman walled towns and cities, for the attitude so touchingly complained of by John Shearman, English schoolmaster at Waterford, in 1585. That the Corporate officials and the lawyers on the Catholic side might be fittingly dealt with, was a special petition in the Propositions made to Charles I, in April, 1644, by the " Agents of the Protestants in Ireland." These propositions went far beyond the plans of the State Officials in the same year, which are set down in the Documents ; they afford an accurate forecast of the penal legislation against Catholic education, 1695 to to 1733. Among other demands of a sweeping character, they require

> " That no man may take upon him, or execute, the office of Mayor, or Magistrate in any Corporation, or the office of a Sheriffe, or Justice of Peace, in any city or county,...until he hath first taken the oathes of supremacie and allegiance.
>
> " That all Popish lawyers who refuse to take the oathes of supremacie and allegiance, may be suppressed and restrained from practice....it hath been found by wofull experience, that the advice of the Popish Lawyers to the people of Ireland hath been a great cause of their continued disobedience.
>
> " That some fit course may be considered of to prevent the

filling and overlaying of the Commons House of Parliament in Ireland, with Popish Recusants being ill affected members, and that provision may be duly made that none may sit or vote therein but such as shall first take the oathes of allegiance and supremacie."

No apter commentary than the petitions to the King of the Ulster Puritans in 1641, and of the two Protestant parties of 1644, can be given to explain the negotiations between Ormonde and the Confederate Catholics, 1644-46. The concluding of peace of 1646 was in many respects unsatisfactory, but the concessions made reluctantly by the King and the Lord Lieutenant, would have been of distinct value in the domain of education.

The Political Fortunes of Kilkenny School.

The vicissitudes of urban grammar-schools in Ireland may be illustrated from the history of the Kilkenny School, touched on under the dates 1565 and 1686 (Documents, I. 6, 51). The first foundation was made early in the 16th century by Piers Butler, Earl of Ormonde and Ossory. Richard Stanihurst tells us that it was in this school, still Catholic in management after the period 1553-58, that Peter White taught. "Out of which schoole have sprouted such proper impes, through the painful diligence and laboursome industrie of that famous lettered man, Mr. Peter White, sometime fellow of Oriel College in Oxford, and schoolemaster in Kilkennie, as generally the whole weale publicke of Ireland, and especiallie the southern parts of that island, are greatly thereby furthered. This gentleman's method of training up youth was rare and singular, framing the education according to the scholar's veine....he had so good successe in schooling his pupils, as in good sooth I may boldlie bide by it that in the realme of Ireland there was no grammar school so good; in England, I am assured, none better. And because it was my happie hap (God and my parents be thanked) to have been one of his crue,...I will acknowledge myself so much bound and beholden to him and his, as for his sake I reverence the meanest stone cemented in the walls of that famous schoole."

The school cannot have been a long (if indeed it were any) time under Protestant administration when the choice of Kilkenny as

the capital of the Confederation, 1642, established the Jesuits as teachers of grammar there. In 1644 they produced the school play elsewhere discussed ; in 1649 the teaching staff consisted of William Sallinger (aet. 50), Prefect of Studies, John Egan (aet. 55), Professor of Physics ; John Usher (aet. 35), taught Rhetoric, Stephen Gellous (aet. 32), Poetry, and Patrick Lea (aet. 30), Grammar.

Long before 1670, the Duke of Ormonde was again in full control : Dr. Edward Jones was then master, and Dr. Henry Ryder in 1680. On Dr. Ryder becoming Bishop of Killaloe, in the State Establishment, the Duke brought over as master Edward Hinton, D.D., " a learned and conscientious Englishman," as Harris styles him ; and in March, 1684, he re-founded the school, provided statutes, and considerably added to the existing revenues. The salary of the master was fixed at £140 a year " of good and lawful money of and in England " ; he was required to be " loyal and orthodox," and therefore he was to " take the oaths of allegiance and supremacy, and conform to the...church of Ireland, as it is by law now established." Further, it was lawful for him " to demand and receive ...the rates and usages of the most remarkable schools in Dublin, for boarding and schooling," except that " Ormond scholars " were to be taught free, and that children of citizens " shall pay but half price."

The document of 1686 shows the growth of a rival establishment : and with the rapid progress of political events, 1686-91, came a succession of changes. Dr. Hinton fled to England ; the Lord Lieutenant Tyrconnell closed the school, and made it a hospital. King James II., by charter dated 21 February, 1689, transformed it into the " Royal College of St. Canice, Kilkenny," with a rector, eight professors, and two scholars, " in the name of more." The staff was drawn from the rival institution of 1686, and included William Daton, D.D., Rector ; Edward Tonnery, Professor of Philosophy ; James Cleary, of Rhetoric ; William Felan, of Humanities ; Francis Barnwall, and John Meagher, of the Grammar classes. The Catholic Bishop of the day prescribed rules for the College ; they are given in full by Ledwich (Antiquities of Ireland, 1803, pp. 430-32).

After 1691, the Duke of Ormonde's School was re-established, and after the events of 1715, the founder's rights were transferred to Trinity College. Its situation at the opening of the nineteenth century is described in the documents at that period.

The Commonwealth Policy for Education in Ireland.

These fair promises, in the treaties of 1646 and 1648, disappeared utterly with the triumph of the Commonwealth in 1651. The series of documents, 1651-1657, relative to the projects of educational organisation by the Puritan rulers of Ireland, will repay careful examination. It will be seen that they define a comprehensive policy, embracing University, grammar schools, and industrial exploitation through apprenticeship; that here again, as under Elizabeth and the Stuarts, education is to be a means towards the assimilation of the Irish. Unlike the earlier plans, it includes, in the remarkable document of 1657, issued under the Protector's own name, the wholesale conversion, through industrial apprenticeship, of the 'children of the poorer sorte of Irish.' With the document dated 1655, this decree affords incidentally clear proof that the orders for transplantation into Connaught, 1653-1656, affected only owners of land, with their retainers. The bulk of the 'poorer sorte' remained east of the Shannon, as a serf population tilling the soil for the new owners, both the soldiers and adventurers. They were, of course, utterly at the mercy of these Puritan landlords and burghers. It is often overlooked that the confiscation of Irish land, under Cromwell, included also in full measure the confiscation of all town property, and its transfer by the Commonwealth to new householders and new uses. Among these new uses was the project, under date of 1657, for granting £2,000 a year, in Irish town property, to maintain a "forraigne Correspondency with Learned men, for the supplying and assisting also such at home and abroad whose Learning, Parts, Studies, and abilities have made them capable of being in some way or other Extraordinary Usefull to the Publique, and...conduceing to the Advancement in Generall of Learning." This brings us, beyond doubt, into contact with an unobserved device of Doctor William Petty and Master Samuel Hartlib to establish that "Office of Publick Addresses" which they advocated, with Milton, Hall, Snell, Webster, Woodward, and others of the "Baconian group," ever since 1647. Doctor William Petty was in Ireland at the time, as Physician-General, Surveyor-General, and Commissioner (1656) for reorganising Grammar Schools on lines "agreeable to the Rules and Discipline used in the ffree-schooles of Literature in England or Holland." It is noteworthy that in the

wording of the plan for the new Academy, the Protector reserved for himself the ultimate control of all appointments to it ; and that the wording is wide enough to include measures of aid for the illimitable educational projects of Comenius, the central figure of the whole group.

The Grammar-School endowments in Ireland are also dealt with under the Commonwealth (1657) ; there were appointments, not only of " Ministers of the Word," but also of Schoolmasters at lesser salaries than the £100 a year mentioned, as for instance at Waterford (Smith's *Waterford*, 2nd edit., 1774, p. 150). Probably at no period was the suppression of Catholic Schools in Ireland so complete as under Cromwell : but even his vigilance and that of his military government was evaded by James Forde, S.J. (1652-56), and by others also.

Educators among Jesuits, Franciscans, Secular Clergy, and laymen.

The Puritan period of rigour was in contrast with the intermittent suppressions, connivances, and tolerations as regards schools outside the state system, which marked the reigns of James I, Charles I. (see 1630) and Charles II. The activity of the Jesuit secondary teachers in the towns and cities was very considerable between 1627 and 1689, but extended as far back as 1575 at Youghal, and in Dublin was maintained down to the close of the eighteenth century. Few European Schools of the seventeenth century could boast of possessing a teacher so learned as Stephen White of Clonmel, for long years a University Professor in Austrian lands, and described by Ussher as the most learned man of the time, in the antiquities not only of Ireland, but of other countries. The Jesuit scholar and the semi-Puritan Archbishop were indeed on friendly terms ; the Archbishop, wrote White to a friend on the Continent, " received me in his private library with the greatest affability, and treated me with candour and unaffectedness." It seems likely that White was on the staff of the inchoate University worked in Dublin by the Jesuits from 1627, " to confront his Majesty's Colledge there," as Edmund Borlase indignantly wrote ; he was possibly one of the three original scholars named in the Charter of Trinity College, a charter that carefully avoided all mention of the religious purpose of that institution. In 1645 he was Superior of the flourishing

College in Galway, which had, like the Jesuit College at Kilkenny, five teachers, a very large number in those days. In the Limerick and Waterford Colleges of the Order there were three teachers each in 1649 : and there were lesser schools in Wexford, Clonmel, and New Ross.

After the death of Oliver Cromwell, New Ross with Drogheda, Cashel, and Dublin, were the chief centres of their educational work. Reference to the documents for the period 1657-1673 will show the special relations in which these schools stood to the State, the State Church, the urban officials, and will illustrate in particular the use of School Drama in Ireland. Part II. of the Documents contains, from an unique copy in the Bradshaw Collection at Cambridge, the outline of a school drama performed under the Confederation, in its capital city of Kilkenny, by the scholars of the Jesuit College there, in 1644. Contrary to the then customary practice, the play seems to have been performed not in Latin, but in English ; though possibly the summary of the Acts and Scenes was intended chiefly to bring home to every spectator the appositeness of the subject, drawn from Solier's History of the Christian Church in Japan, written in 1620. The actual composition of the play would be the work of the master of the class of Rhetoric or of Humanity. The development on a large scale, at New Ross, of school plays in public, 1657-1670, was due to Stephen Gelosse, S.J. (the name is also written Gellous, and was pronounced " Jealous "). He was on the staff of the Kilkenny College in the Confederation period, but not till 1647, three years after one of his colleagues wrote the text and summary of *Titus*. Born in Dublin, 1614, of mixed Norman and Irish descent, Stephen Gelosse worked as a missionary at New Ross from 1650 to 1657, when he again could venture into what Peter White, or his eulogist Antony à Wood, called ' his beloved faculty of Pedagogy.' The seven years of concealed activity under Puritan rule are a marvellous record of disguise, captures, escapes, and varied adventure : the full contemporary record of them is as yet unpublished. The Documents of 1694-1717 continue the story in a few incisive words : school-work in Dublin seems to have been maintained uninterruptedly. In 1750, John Austin, S.J., opened in Saul's Court, off Fishamble Street, the classical school which had added to it by 1770 a boarding house (where the yearly pension was 20 guineas) conducted by his colleague, Thomas Betagh. At that famous school were educated such church-

men as Archbishop Murray and Bishop Blake of Dromore, whose efforts in 1808-1815 defeated the "Veto" proposals: and laymen such as John O'Keeffe, the dramatist. In comparison with these incessant efforts, made under the whole repressive vigour of the Penal Laws, there is credit, but no very special merit, in opening schools when the partial relaxation of the Penal Code relative to education was conceded in 1781-2.

The Jesuit connections were mainly with the Pale, the walled cities of the Anglo-Norman burghers, and the "Old English" generally, though they numbered, in men like James Archer, persons of great influence among the Irish, and never lacked able preachers in that language. More closely associated with the traditional forms of Celtic Education were the Franciscans. Had the 'Irish School' projected in 1642 been erected, and had the O'Clerys, Hugh Ward, and John Colgan been brought over for that purpose, as Rory O'More urged, a new lease of life would have been given to the combination of Irish and Latin as vehicular languages for secondary and for University education. The schools of the MacEgans, O'Davorens, and other hereditary scholar-families might then have perpetuated that unique instance in the Europe of the Middle Ages and Renaissance, in which a vernacular was made the instrument of advanced learning. These hopes vanished in the calamities of 1649-51. It is noticeable that the attempt made by Eugene O'Cahan to found such a school (1644-48) was in the still Irish county of Clare, at the old Franciscan Abbey of Quin.

The secular clergy and lay Catholics contributed largely to the development of Schools in Ireland, in the casual intervals of repressive legislation and administrative coercion. Thus Peter White under Elizabeth (1565 sq.) conducted with great success his school at Kilkenny, and possibly also at Clonmel and at Waterford; Richard Creagh taught in Limerick before he became Primate; Alexander Lynch's efficiency and firmness of character is established by the Galway document (1615) from the Commission of Inquiry which included James Ussher among its members; and the venture of 1686, of Irish students from the University of Paris, shows a readiness to profit by the brief interval of freedom. Under the Penal Code, Dr. Nary provided the oldest portion of Dublin with a large number of schools: and it was in that region of the city that Austin, Betagh, Mulcaile and Fullam worked at the close of the eighteenth century.

The Educational Endowments by Erasmus Smith, 1657-1894.

Documents under the dates 1657-1712 set out the chief original records concerning the educational purposes of Alderman Erasmus Smith of London. The best commentary on them will be found in the judgments of Lord Justice Fitzgibbon and Mr. Justice O'Brien (Documents, II. G), delivered in 1894, after nine years of effort to find an agreed policy. They serve to show that problems created under the Commonwealth persist to-day in Irish Education. Mr. Justice O'Brien referred, in a striking passage, to the conviction forced on Erasmus Smith that his hopes of education as an assimilative force had been fruitless : it found expression in his letters of June 6, 1682, from London, to the Governors of his Schools :

" I give you my humble thanks for your careful inspection of the schools...It is the command of his Majesty to catechize the children out of Primate Usher's,....My Lords, I designe not to reflect upon any, only I give my judgment why these schooles are so consumptive, which was, and is, and will be (if not prevented) the many popish schooles, their neighbours, which as succers doo starve the tree."

Students of the original documents and of the judgments of 1894 will be able to extract from them the various solutions proposed by those who appeared before the Commission on Educational Endowments. The tenants on the Estates of Erasmus Smith in Tipperary and Limerick petitioned that there should be given " to our children, from the Erasmus Smith Endowments, free Intermediate and University Education, in a form in which they may conscientiously accept it " ; and the Draft Scheme of the Commission was based on the principle of " absolute religious neutrality." It failed because of the failure of the Judicial Commissioners to agree on it. The other proposals made were : (1) the claim of the Governors (then and now in possession) that the endowment belongs solely to the Protestant Episcopal Church ; (2) the claim that the whole endowment is Protestant in character, but should be governed by and shared among all Protestant denominations ; (3) the view of Lord Justice Fitzgibbon, that though the endowment is " vitally, essentially, Protestant," a large part of the funds could be detached for a form of technical education, which

in the religious sense would be neutral in character. No more striking and historic instance could be cited to show that questions of education in Ireland often have their roots in the past history of the land and its people, and in many cases can be solved only by plans that involve acts of moral judgment on the men who made that history.

The Penal Code, and its purpose through Education.

The penal code on Education (1695-1733) summarises and enforces various forms of State Policy which found partial realisation from Elizabeth to Charles II. Its closest antecedents are to be seen in the Puritan petitions and plans, from 1641 to 1657 : for it was this party that really prevailed at the Revolution. It is advisable here to describe the policy and position of these men, in words derived from unexceptionable witnesses, who knew their temper well. Two such witnesses are

A. John Fitzgibbon, Earl of Clare, Lord Chancellor of Ireland, in his speech in the House of Lords, Dublin, on the Second Reading of the Act of Union, 1800 :—

(1) "The situation of the Irish nation at the Revolution stands unparalleled in the history of the inhabited world... The whole power and property of the country has been conferred by successive monarchs of England upon an English Colony, composed of three sets of adventurers who poured into this country at the termination of the successive rebellions. Confiscation is their common title."

(2) "A new colony of new settlers, composed of all the various sects which then infested England...poured into Ireland, and were put into possession of the antient inheritance of its inhabitants...a very considerable portion of the opulence and power of the Kingdom of Ireland centres at this day in the descendants of this motley collection of English adventurers."

B. Sir George Macartney, of Lissanure, Co. Antrim (afterwards Earl Macartney), Chief Secretary in the Government of

Ireland, 1769-1772, in his 'Political Account of Ireland,' written in 1773 :—

(1) "From these adventurers are descended some of the principal persons of the kingdom in opulence and power, men of an untoward republican spirit, and of the sourest leaven, who eagerly adopted the most harsh and oppressive measures against those upon whose ruin they rose. The Restoration had secured them their property, and the Revolution armed them with power."

(2) "For this purpose they passed those acts which have now for these seventy years been the law of the land, and which form the most complete code of persecution which ingenious bigotry ever compiled...By the laws against Popery, the bonds of society, the ties of nature, and all the charities of kindred and friendship are torn in pieces, those are allured who could not be compelled."

In the light of these utterances of responsible ministers of State in Ireland, charged with the maintenance and execution of the policy devised by the men they thus describe, and not by the irresponsible rhetoric of Burke or of Grattan, the Penal Laws against Education should be read and judged. Their constructive side, in the plans for Charity Schools (1721), Charter Schools (1730-33, and in numerous subsequent records, including especially Documents, II. A), Agricultural Education (1765), and even Orde's proposals (1787), is designed to enforce the various educational policies of the 'English Colony,' to use Lord Clare's phrase, enacted in what he more than once, in that masterful speech of 1800, called 'the Colonial Parliament.' That purpose was formulated by even the earlier of what Lord Clare described as "the three sets of adventurers." It is complained of in the Remonstrance of 1641, by "The Northern Catholicks of Ireland, now in arms," to their "most gracious and dread Sovereign," King Charles I. "The youth of this kingdom, especially of us Catholicks, is debarred from education and learning, in that no schoolmaster of our religion is admitted to teach, nor any admitted to be bred beyond the seas...thereby to make us utterly ignorant of literature and civil breeding, which always followeth learning and the arts ; insomuch that we may boldly affirm that we are the most miserable and most unhappy nation in the world."

The spirit in which these laws, whether prohibitive or constructive, were administered by the " English Colony," is abundantly evident under their own hands, in the comprehensive citations dated 1731. The spirit of their policy of industrial education, in particular, can be clearly seen in the ordinance of the Protector Cromwell, in 1657, concerning the children of ' the poorer sorte of Irish.' And the consequences of that special policy of industrial education, initiated as shown in the documents of 1721-44, may be read in the impartial testimony of John Howard and of John Wesley, 1782-1788. To these references may be added one hitherto unpublished, showing the use made of the penal laws against education, in the general election of 1761, the first that was held after the Penal Code had been elaborated so as to be substantially complete. But there are two aspects of this repressive legislation which call for separate treatment.

Tendencies in Education among Catholics, 1686-1816.

In education and in their economic position the Catholics of Ireland, in the years 1700 to 1782, had to adapt themselves to the laws which, it was judicially decided, " did not presume them to exist in the country, except for the purposes of punishment." They were effectively excluded from the professions, from all service in civic duties (save coroners' juries), from all organised trade guilds, from all exercise of the franchise. They could not lease a farm, nor hold land save by descent, and then the inheritance was gavelled. The law which made an heir who was a minor, the ward of the Court of Chancery, was executed with rigorous precision. As a result, the Penal code was undoubtedly successful in crushing the landed interest among the Catholics. They still owned about one-sixth of the soil, after 1691 ; in 1795 it was declared in the debates of the Commons at Dublin, that they held less than one-fiftieth. They did, however, find an outlet for their activities, and Archbishop King observes with some concern, in a letter to the Archbishop of Canterbury (Wake), June 2, 1719 : " By the act...that hinders Papists to purchase lands, they have turned themselves entirely to trade ; and most of the trade of the kingdom is engrossed by them." Later on (April 27, 1728) he returns to this point : " They have proposed to themselves, as I understand, two maxims, the first is to underlive the Protestants, as to expenses ; and the

second is to outbid them for all farms that are to be new set....As to the trade of the kingdom, they have it in their hands."

The trade in question was the export and import trade, especially in provisions and raw materials ; the renting of farms (as tenants-at-will) gave them an interest in grazing ; they could have no incentive to till the soil, as they could not lease an acre of it. The Commonwealth edict was wiser in its time, for it declared (June 21, 1654) that "no Irish Papist shall be permitted to trade as a merchant to and from parts beyond the seas." Such trade, because not organised into a mystery or guild in any city in Ireland, escaped the restrictions of the Penal Code. It was the one outlet available as an industry ; and a large number of Irish Catholic families that acquired estates in the nineteenth century, did so with the profits of their trading in the century before. This led to a strong demand for instruction in mercantile arithmetic, in book-keeping, and in French ; the need of it is evidenced in the Kilkenny announcement of 1686, and in the Proposals of Patrick Bourke to the Dublin Corporation in 1687, when in that remodelled body he could expect to have his petition heard (Documents I., 1605-1687, section *d*). I have had the opportunity of examining an elaborate mercantile arithmetic, in the original MS., compiled for the use of the clerks in one Dublin firm, about 1765-1770 ; the treatment of foreign exchanges is most exhaustive and methodical. Further evidence is afforded in the large number of complete treatises on Arithmetic, issued in Dublin, Limerick, Waterford, Cork, and other cities, between 1770 and 1820 : they have in many cases prefixed lists of local teachers who were subscribers to these works, and in these lists there is always an accurate distinction drawn between the 'Philomath' and the 'Mathematician.'

These lists also contain a surprising number of subscribers, entitled Surveyors. This demand for measurers of land arose from the absence of any reliable survey available in detail : even Sir Wm. Petty's survey under Cromwell was not available, for most of the sheets were captured at sea in the war of the Spanish Succession, and are still at the National Library at Paris. The constant lettings of land to Catholic graziers or cottiers, tenants-at-will, gave occasion for the services of Catholics as surveyors ; it was not yet a recognised profession, and so they could practise this branch of practical mathematics without danger.

It need hardly be said that the efforts towards agricultural and

industrial education, to be observed in the documents from 1721 to 1765, had little interest for Catholics. They had no durable hold on the land; the scholars produced by such schools as those of Wynn Baker and Bishop Pococke (1765), or by the agricultural schools such as that of George Vaughan at Tubbrit in Fermanagh (founded 1787), were intended for service as foremen or stewards on the estates of the ruling caste. It is among these proprietors that Arthur Young, in his *Tour in Ireland*, noted efforts to improve the soil, to plant trees, and to design landscape effects; nor does he fail to notice that the Penal Code was a severer curb on the industrial activity of Ireland, than all the laws in restraint of trade that came from the English Legislature.

The popular demand for the 'practical' subjects of education continued in increased volume after the first relaxation of the Penal Code. It is to be observed in the proposals of Orde (1787, clause 4); in the 'professional academies' devised by Provost Hely Hutchinson, in 1791; in the Report of 1809 (see especially Clonmel, section *d*; Navan, section *f*); and a striking instance of it is found in the Dublin section of the Reports to the House of Lords, 1731.

The Report of 1809 shows that in the twenty years preceding that date there was much activity in the provision of new classical schools under Catholic teachers, in various country towns. The system of organised central colleges, each with a large staff, was not generally developed till about 1840-50. But even the private-venture schools were by 1808 making their influence felt, and it was felt most of all in the type of Grammar School, whether of State or of private foundation, that had been conducted in accordance with the ideas of the State.

Educational Freedom of Nonconformists in Ireland.

The educational grievances of the Protestants of Ulster, formulated against the Bishops, found expression in a petition presented by them in 1641. The complaint, as regards themselves, is that obstacles were placed in the way of their teachers, who had to obtain the episcopal license in order to act within the law. Louder expression is given to their distress at the fact that the Catholics were permitted to develop a system of advanced schools, under the connivance of the bishops of the Establishment: but it was almost

'common form,' in the now well-defined Protestant groups, to attack each other on the ground of connivance at Popery. Under the Commonwealth ministers and schoolmasters of the Northern Presbyterians, and those furnished by what Lord Clare called "the various sects which then infested England," were the officials of the Puritan State. Thus at Waterford and Passage there were two ministers with salaries of £200 and £100, and two schoolmasters—John Brookes at £50, and William Feith "for teaching children to read and write," at £15. This arrangement of 1656, it is claimed by Dr. W. Campbell (Vindication of Presbyterian Principles, 1787), did not interferere with the spiritual independence which they maintained even against Henry Cromwell: and apparently large numbers of Puritan Gospel Ministers in Ireland, like Henry Jones, found it possible to accept the restrictions of the Act of Uniformity, 1665. Archbishop Boulter admits, on March 13, 1728, that the Dissenting Ministers have complained of "the trouble that has been given them about...their schoolmasters," but he writes to the Bishop of London: "I was sure they had met with very little trouble on that head, since I had never heard any such grievance so much as mentioned till I saw it in their memorial." Their schools and those of the Society of Friends were able to develop peacefully, and were not affected by any of the Penal Laws: the English Act of 12 Anne, chapter 7, though extended by a special clause to Ireland, was practically a dead letter. At Ballitore in Kildare, the famous school at which Edmund Burke was educated flourished under three generations of the Shackleton family; one of the gifted daughters of the house, Mary Leadbeater, mentions that Joseph Lancaster visited it on his Irish tour, and found much to commend. At Mountmellick, the Friends had from 1786 a "Leinster Provincial School," described (Haliday Coll., R.I.A., Vol. 1092) as "for the children of Friends in poor circumstances," as "the importance of such a guarded education" in "the principles of Truth as professed by the Society of Friends" had become "more and more valuable in their view." John Gough, the writer of the notable Arithmetic, was Headmaster (1774-91) of a similar school at Lisburn.

The documents relating to the "New Geneva" projects of 1783, taken in connection with Mr. Orde's proposals of 1787, show that the Government desired a new type of Presbyterianism in Ireland, with a centre of educational activity on the estuary of the Suir. The Presbyterian leader in the North, William Campbell, D.D.,

writes of their claims to the Earl of Charlemont, in terms far more meek than those which he used a few months earlier in his reply to the Anglican Bishop of Cloyne ; and Mr. Orde was evidently not in favour in the North, owing to the decisive way he had met, in his speech of 1787, the request of the " General Synod of the Presbyterian Church," for State financial aid towards an " academy ...designed for the distinct education of their youth, under teachers of their own persuasion."

From 1785 onwards there was considerable development of " the Presbyterian mode of education " in North-East Ulster, without State Aid of a direct kind. Little could be done in Derry or Coleraine, where the schools, primary and secondary alike, received small encouragement in the eighteenth century from " the Honourable the Irish Society," and fared even worse in the early years of the nineteenth.

Aspects of Teaching Method and School Organisation.

In several of the documents bearing on State Policy in Education, there are illuminating references to the questions of method and organisation. Only a few can be selected for indication here : the index on topics, and the citations themselves, will repay close study of this branch of the history of education in Ireland. The following are significant aspects of secondary, industrial, and primary Educational methods.

(1) The description by Robert Payne, in 1590, of the Grammar School which he inspected at Limerick, states that he saw there " one hundred and thre score schollers, most of them speaking good and perfit English, for that they have used to conster the Latin into English." This is an early proof of the method taken with Irish-speaking scholars, down to the time of the poet-school-masters of Munster, ending about 1820. Both English and Latin were acquired in the school, and the chief method of learning to speak English was to construe the Latin authors into it. The two languages were thus learned not separately, but conjointly, and in relation to each other. This affords a simple explanation of how the older usage of spoken English, especially in Munster, was formal, bookish, and Latinised in vocabulary and idiom.

(2) Wynn Baker's scheme for the Agricultural Education of Boys, 1765, shows in a most remarkable way the 'modern' ideas of (a) properly educating in general subjects before any practical work is attempted; (b) the combination of practical work with 'continuation' schoolwork; (c) combination of the study of theory and practice in a technical subject; (d) the demonstration lesson out-of-doors.

(3) The citations on the Cork poor schools, 1796-1815, afford excellent illustrations of the system of classification of scholars in primary schools at the time, each class being entirely concerned with one subject or one division of a subject. Writing came long after Reading had been entered on; and Arithmetic came later still, being reached only by the persevering few. This plan of successive teaching of subjects, as opposed to concurrent teaching, lasted in all countries well into the nineteenth century, both in Europe and in the United States.

Gradual Relaxation of the Penal Laws against Education.

It will be observed in the Documents on this subject, 1782 to 1816, that the process of emancipation was not precipitate. Most of the 'Irish Patriots' were, indeed, alarmed at the pace set. Lord Charlemont wrote in 1783, of the first meagre concessions of 1782, that the end "might have been gained by concessions less extensive. ...Our liberality, in the paroxysms of its fever, was madly profuse. *We gave too much at a time.*" Grattan had to say to the Commons, in 1792, that (to cite his exact words) "I love the Roman Catholic, I am a friend of his liberty, but it is only in as much as his liberty is entirely consistent with your ascendancy, and an addition to the strength and freedom of the Protestant Community." The great measure of educational freedom in 1793 was forced through the Parliament in Dublin by the strong hand of Pitt, when the same members had by a majority of almost ten to one rejected with contumely the petition in this sense of the Irish Catholics, made but the year before. The interesting record as to Trinity College, under the date 1791, shows the spirit that prevailed there, when Catholics were "allured, who could not be compelled." Only a small minority of the Fellows supported the Act of 1793; and Lord

Clare, who with John Foster was coerced by Pitt into sullen acquiescence in that measure, did his best to thwart its working in the College. The process of "turning for scholarship," amply evident in the election proceedings of 1791, continued its shameful and degrading course through the records of Trinity College far into the nineteenth century. Men still living remember the types known as "Quinquennials" and "Septennials."

The humiliating procedure necessary to secure the legal right to keep schools, in the case of Catholic teachers, is shown by the license under the year 1799, issued to an Ursuline nun in Thurles; and by the letters relative to Clongowes Wood College in 1814. The legal opinion given under the date 1813, shows the difficulty of making adequate provision for the foundation and endowment of Catholic Schools; it explains well the bitter jeer on this issue, in the Document presented at Oxford, 1644, to King Charles I., by his officers of State from Dublin. But a sterner spirit could on occasion display itself. In March, 1814, Mr. Robert Peel, then Chief Secretary for Ireland, summoned Rev. Peter Kenny from Clongowes Wood to Dublin Castle, to answer illegal questions concerning his educational undertakings. The recorded dialogue is as follows:—

"I understand you have money in the funds," said Mr. Peel.

Father Kenny: "Such is the case, sir."

Mr. Peel: "Are you not aware that we can confiscate that property?"

Father Kenny: "To a mercantile nation like England, a character for honesty and good faith are quite as necessary as to an individual trader. Money confided to the keeping of the English Government must be safe from confiscation....On that point I have no apprehension. Nevertheless, your government may attempt, and they certainly have the power to effect such a violation of the rights of property; but in doing so they will violate the maxim of Lord Chatham, whose statesmanship you profess to hold in veneration. As you may not recollect the circumstances at this moment, suffer me to recall it to you. It having been suggested to him to lay hold of the monies lying in the English funds in the names of the natives of France, with which country war was raging, 'No, no,' said he, 'if the devil had money in the English funds, it should be held safe for him.'"

The Chief Secretary did not further interfere.

Primary Schools, Cork and Dublin.
Lancaster ; Betagh ; John England.

The gradual change in State Policy as to primary education for Irish Catholics may be traced in the proposals contained in the Report of 1791, and in the Reports of the Commissioners of Education, 1808-12. The State Church was indeed determined to claim, for many a year after 1816, the exclusive right to supervise all the Education given in Primary Schools in Ireland. But in practice it was impossible to give this claim effect, even in the attenuated form of the ' Kildare Place System ' (outlined in its essential issues under the date 1816 in Documents, Part I., and in the text of its First Report, 1813, in Part II.) But the enterprise of the Bishop and Catholic merchants of Cork, 1796 to 1815, given in detail from the Minute Book of their Poor Schools Committee, shows what was otherwise on foot. They had put the essential points of Joseph Lancaster's plan of Education into execution several years before the ' Kildare Place Society ' built up a claim to be pioneers in the organisation of elementary education, a claim that reference to their First Report disproves, for it shows that they borrowed the whole plan and materials of Lancaster, and adapted them to their own policy. Both in Cork, Limerick, and other Irish cities, on the one hand, and in rural districts connected with Kildare Place, as well as in the earlier policy of the " National Board of Education " (1831 to about 1872), the principles and methods of Lancaster had immense influence on the whole development of Irish Education. Too often the writers of the History of Education have dwelt on his splendid work of material organisation, and have ignored the spirit and moral purpose that prompted and animated all his detailed plans. The combination of moral purpose and practical skill, even though the scope of his educative work was somewhat limited, is nowhere in his writings more clearly seen than in his Letter to John Foster (1805) on the Education of the Irish Poor. It is due to his services in Ireland to reprint this admirable summary of his plan of education. (See Documents, Part II.)

The enterprise of the Merchants of Cork was but a later example of that activity in the education of the poor, which shocked the House of Lords in 1731, and was exhibited in a most notable way by that devoted educator, Thomas Betagh (Vicar-General of Dublin, 1799-1810), from 1770 to the close of his life. Dr. Betagh died in 1811 ; he was the last survivor of the Irish Jesuits of the ' Old

Society.' In day, evening, and Sunday Schools, held in School-house Lane, in Skinners' Row, in Hoey's Court, and in Smock Alley, he directed the training of over 3,000 Catholic boys, and even at the age of 73 was every night present in the basement schoolrooms to hear their lessons.

The document showing the organisation of the Catholic poor schools in Cork contains for 1815 a retrospect on educational opportunities by the Rev. John England, who was Superintendent of these schools, 1807 to 1815, and became Bishop of Charleston, in the United States, in 1820. This most able organiser and writer took a leading part, with Archbishop Murray and Drs. Blake and Betagh, in directing public opinion on the issue of Government influence in the administration of the Catholic Church in Ireland : they were powerfully helped by the already dominant personality of O'Connell. Dr. England was not content with the organisation and management of the Cork schools. He sought to mould ideas through the school subjects, and with this purpose produced the remarkable Sketch of Irish History for Schools, which is in its most important section reproduced from (Documents II.) a rare copy in the Royal Irish Academy. An examination of its text will show that it was quite apart from the ordinary colourless Historical Primer which will be found in use even now. Throughout the text the attention of teacher and scholar is focussed on ideas and policies : it is political in every phrase, and it devotes most of its space to the forty years of contemporary history which preceded its issue in 1815. Both the writer, and his archiepiscopal critic in the House of Lords ten years later, looked on the subject-matter and its method of presentation, as fitted for the use of scholars of primary age. The modern custom of extending far into the years of adolescence the use of texts and methods which are almost infantile in their appeal, differs from the healthy practice of a hundred years ago : witness the scope of this vigorous piece of work by one who knew the poor well, and had tested in the Cork schools the capacity of Irish lads and girls. Perhaps no such writer of English, firm in texture and direct in expression, ever composed a primer of history for poor schools, before or since 1815. A few months after his little book was reviewed with alarm by the House of Lords and by a Royal Commission, the author, who had then been but five years in the United States as a Catholic Bishop of a small and remote diocese, and who was himself so poor that he often walked in the

streets of Charleston without soles to his boots, preached by invitation, before the President of the United States and both Houses of Congress, the commemoration sermon on the Jubilee of the Declaration of Independence. The qualities of thought that brought him such an opportunity in 1826 were clearly shown in the Primer of Irish History published in 1815.

The eagerness of the People of Ireland for Education.

These introductory aids to the study of the documents which follow, cannot better conclude than by directing attention to the cumulative testimony they afford of the eagerness of the whole of the Irish people for the education of their children. John Howard was struck by this in 1788; he records that "At the cabins on the roadside I saw several schools in which, for the payment of 3s. 3d. per quarter, children were instructed in reading, writing, and accounts. Some of these I examined as to their proficiency, and found them much forwarder than those of the same age in the charter schools." These 'cabin schools' were unquestionably the 'hedge-schools' also. Gerald Fitzgibbon (Ireland in 1868, p. 74), who knew them well, says that they "were called hedge-schools, from a common custom of adjourning from the poor cabin of the master, when a fine day invited, to the shade of a neighbouring hedge, where the poor children had the double advantage of inhaling fresh air, and learning their task. They were pay schools, to which children resorted...who in winter could also daily bring one or two sods of turf, to keep up a fire in the school." Master Fitzgibbon also rightly pointed out (Ibid. pp. 72-5) that the calculations of the Commissioners in 1812, giving a total of 4,600 schools, with an attendance of "more than 200,000," were manifestly too low. The Commission of 1824-6 made an exhaustive enumeration, on an average of three months in the Autumn of 1824—an unfavourable period, it may be added. The number of schools was then 11,823; the number of scholars 560,549. The schools which required payment of fees—the lowest 'hedge-school' fee was then two pence a week—numbered 9,352; the number of scholars in these 'pay schools' was 394,732, according to the Protestant clergy, and 403,774, "according to the returns of the Roman Catholic clergy." As the estimated population of Ireland in June, 1824, was 7,078,140 (based on the census of 1821

and of 1831), the school attendance was 8 per cent. of the total population—a figure far more creditable than that of any leading European country.

It was therefore to be expected that the Commission in 1812 should declare that "the lower class of the people of Ireland are extremely anxious to obtain Instruction for their children, even at an expense which though small, very many of them can ill afford; and there is a circumstance...that puts this desire in a yet stronger point of view—we mean the existence of *Evening Schools* (and in one parish there are eleven of them) for the Instruction of those children whose service during the day their parents could not afford to lose."

The last citation (in Part I. of the Documents) under the date 1816, affords even more emphatic proof. Mr. Secretary Peel told the House of Commons, in his speech of 27 February in that year, his own experience in Ireland. "I can state," he said, "as a fact within my own knowledge, that the greatest eagerness and desire prevails among the lower orders of Ireland for the benefits of Instruction: and I regard it as the imperious duty of everyone, even in those times of economy, not to obstruct the progress or the limits of Education."

STATISTICAL NOTE.

Religion, Population, and Property in Ireland, A.D. 1641 to 1812.

A.—Estimated Division of Property in Land.

(*a*) In 1641: Catholics, 70 per cent.
"Protestants planted by Queen Elizabeth and King James," 30 per cent.

(*b*) In 1672: Catholics, 31 per cent.
"English and Protestants and Church":

(1) New, 32 per cent.

(2) Older, 37 per cent.

(*c*) In 1700: Catholics, about 15 per cent.
All others, about 85 per cent.

(*d*) In 1795 : Catholics, about 2 per cent.
All others, about 98 per cent.

[(*a*) and (*b*) from Sir W. Petty's estimates, 1672 ; (*c*) by Earl of Clare's figures, 1800 ; (*d*) estimate of Rt. Hon. Denis Browne (Debates of 1795, in the Commons.)]

B.—Estimated Division of Property in Houses :—

(*a*) In 1672 : "Not above one-eighth part of the value of all (those) houses do belong to other than English Protestants."—(Sir W. Petty).

(*b*) In 1672 : "The British Protestants have...five-sixths of all the housing, nine-tenths of all the housing in walled towns and places of strength, two-thirds of the foreign trade."—(Sir W. Petty).

C.—Estimated Population and its Divisions :—

(*a*) In 1641 : Total, according to Petty's conjecture, 1,466,000.

(*b*) In 1652 : Total, according to Petty's estimate, 850,000 [of whom 160,000 non-Catholics (S. R. Gardiner.)]

(*c*) In 1672 : Total, according to Sir W. Petty, 1,100,000, viz. :

"Papists," 800,000.
"Scots Presbyterians," 100,000.
English "legal Protestants or Conformists," 100,000.
"Presbyterians, Independents, Anabaptists, and Quakers," 100,000.

(*d*) In 1695 : Total, 1,034,100 (Mr. South).

(*e*) In 1731 : Total, 2,010,000 (Poll tax return : doubtful).

[Families in :—	Protestants.	Catholics.
Ulster	62,620	38,459
Leinster	25,238	92,424
Munster	13,337	106,407
Connaught	4,299	44,133].

(*f*) In 1791 : Total 4,206,612 (Hearth Money Collectors).

(*g*) In 1812 : Total 5,937,856 (Under Act of that year).

[Estimate of religious classification of the people in 1787, by the Anglican Bishop of Cloyne : Catholics, three-fourths ; State Church Protestants, one-eighth ; all others, one-eighth.]

Documents—Part I.

A.D. 1536.

1.—Galway Citizens and the Irish Language.

[*State Papers*, Henry VIII. Ed. Brewer. Vol. II. Part III., pp. 309-10.]

[King Henry VIII. to the Town of Galway]

Henry R. By the King

Welbelovid, We grete you well. Signifying unto you that we, willing of our tendre and zele we bere unto you, to the furthering of your weale, proffit, and commodyte, and the exturpacion of all abusions hitherto usid or accostomyd amongist you, that ye fermely and unfaynydly observe the devyses and articles ensuing, perpetually....

Item, that every inhabitaunt within the saide towne indevor theym selfe to speke Englyshe, and to use theym selffe after the Englyshe facion ; and specyally that you, and every of you, do put forth your childe to scole, to lerne to speke Englyshe, and that you fayll nott to fulfill theys oure commaundementys, as you tendre oure favor, and woll avoyde our indygnacion and highe dyspleasure....

See that We here no further complaynte...upon you, as you intend our favors, and avoydying of the contrary.

Gyvyn at our Manor of Grenewyche, the 28ti day of Apryll, in the 28ti yere of our Reign.

A.D. 1537.

2.—Disuse of English Education in Ireland.

[*State Papers*, Henry VIII. Ed. Brewer. Vol. II. Pt. III., pp. 477-8, 508. From reports of Officers of State in Ireland (Gray, Luttrell) to the King's Commissioners (Sentleger, Poulet, Moyle, Berners)].

(*a*) [The Lorde Deputes Boke].

....Item, ther is noo lorde nor gentyllman, in effect, upon the marche in any quarter, that bringeth up ther children after any goode fashion.

Item, all the Englyshe marche borderers, aslong they byde upon the borders, use Iryshe apparell, and the Iryshe tounge, and all ther servauntes in lykewyse, aswell in warre as in peace, and for the moste parte use lyke, being oute of the marche in thEnglyshe pale, oneles they come to Parlyament or Counsayll.

Item, the said Englyshe captaynes, being marche borderers, put ther chyldren to foster to Iryshe men, and syenges for them.....

(*b*) [The Justice Luttrells Booke].

....And to thentent to have the chyldren to lerne Englyshe, thoughe the fader cann none, it were necessarye to have a curat, that can speke Englyshe, in every parishe, wher ther is no person bounde to resydence, or the parson, or the vycar, wher ther is any, to lerne dayly the said chyldren Englyshe, and ther Beleve; takeing for ther labors of the faders. And also to have serten bowyers and fletchers sende hyther, to make childrens bowes and shaftes, and the chyldren, after scole, to use shoteing one ower or two every daye....

Item, for that Iryshe beggers, rymors, bordes,...and suche lyke...that it be orderid that none shalbe sufferid to come emongest thEnglyshe men, for by ther Iryshe guyftes and minstraunlcye they provokeith the peoplle to an Iryshe order.....

A.D. 1537.

3.—English Parochial Schools for Ireland.

[*Irish Statutes*, 28 Hen. VIII. c. 15.]

An Act for the English order habite and language.

1. The Kings majestie, our most gracious and most redoubted soveraign lord, perpending and waying by his great wisdom, learning, and experience, how much it doth more conferre to the induction of rude and ignorant people to...the good and vertuous obedience which...they owe to their princes and superiours, than a good instruction in his most blessed laws, with a conformity, concordance and familiarity in language, tongue, in maners, order, and apparel, with them that be civill people, and doe profess and knowledge Christs religion, and civill and politique orders, lawes, and directions, as his Graces subjects of this his land of Ireland, that is called the English pale, doth;....that there is againe nothing which doth more conteyne and keep many of his subjects of this his said land, in a certaine savage and wilde kind and maner of living, than the diversitie which is betwixt them in tongue, language, order, and habite, which by the eye deceiveth the multitude, and persuadeth unto them, that they should be as it were of sundry sortes, or rather of sundry countries, where they indeed be wholly together one bodie, whereof his Highnesse is the only head under God...his Majestie doth hereby intimate unto all his said subjects of this land, that whosoever shall...decline from...

this law touching the increase of the English tongue, habite, and order... his Majestie will repute them in his most noble heart as persons...of another sort and inclination than becometh the true and faithfull subjects.

3. And be it enacted...That every person or persons, the Kings true subjects, inhabiting this land of Ireland...shall use and speake commonly the English tongue and language, and that everysuch person...having childe or children, shall endeavour themselves to cause and procure his said childe and children to use and speake the English tongue and language, and...shall bring up and keep his said childe and children in such places, where they shall or may have occasion to learn the English tongue, language, order, and condition.

9. And further be it enacted, that every archbishop, bishop, suffragan, and every other having authority to give order of priesthood, deacon, and subdeacon, shall at such time as they...do give...any of the said orders...give unto every person taking any of the said orders...a corporal oath that he or they..shall to the uttermost of his power, wit, and cunning, endeavour himselfe to learn the English tongue and language, and....shall to his wit and cunning endevour himselfe to learne instruct and teach the Englishe tongue, to all and everie being under his rule, cure, order, or governance, and in likewise shall bid the beades in the English tongue, and preach the word of God in English, if he can preach,...and provoke as many as he may to the same, and also shall keepe, or cause to be kept, within the place, territory, or paroch, where he shall have...benefice or promotion, a schole for to learne English, if any children of his paroch come to him to learne the same, taking for the keeping of the same schole, such convenient stipend or salarie, as in the said land is accustomably used to be taken.

A.D. 1539.

4.—Anglo-Norman Monasteries and Education.

[*State Papers*, Henry VIII. Ed. Brewer. Vol. III. Part III., pp. 130-1.]

[The Lord Deputy and Council of Ireland to Crumwell.]

To the Right Honourable and our
especiall good Lorde, my Lorde
Crumwell, Lorde Privie Seale.

May it please Your honourable Lordship to be advertised,...it hath bene openlie bruted the Kinges Graces pleasure to be, that all the

monasteries within this land shuld be suppressed, none to stand. Emongist which, for the comen wele of this said land, if it moughte stande with the Kinges most gracious pleasure, by your good Lordships advertisment, in our oppynions it were right expedient, that six houses shuld stand and contynue, changing ther clothing and rule into suche sorte and ordre, as the Kinges Grace shall will them : which are named Saint Marie Abbay adjoynyng to Dublin, a house of White Monkes : Christes Churche, a house of Chanons, situate in the middis of the citie of Dublin ; the Nunrie of Grace-Dewe in the countie of Dublin ; Connall in the counte of Kildare ; Kenlys and Gerepont, in the countie of Kilkenny...in them yonge men and childer, bothe gentilmen childer and other, bothe of man kynd and women kynd, be broght up in vertue, lernyng, and in the English tonge and behavior, to the grete charges of the said houses ; that is to say, the women kynd of the hole Englishrie of this land, for the more part, in the said Nunrrie, and the man kynd in the other said houses....It was thought...more for the comen wele of this land, and the Kinges honor and profite, that the said six houses...shuld stand, then the profit that shuld to the Kinges Grace growe by their suppression....And thus the Trinitie have your honorable Lordship in His most tendre tuicion.

Writtin at Dublin, the 21 day of May [1539].

Your Lordships most bounden.

Leonard Gray. James Butler.
Gerald Aylmer, Justice.
Thomas Lutrell, Justice.
Thomas Houth, Justice.

A.D. 1539.

5.—A flexible Abbot-Schoolmaster.

State Papers, Henry VIII. Ed. Brewer. Vol. III. Pt. III., pp. 142-3].

[The Abbot and Convent of S. Mary Abbey to Crumwell.

To the Moost Honorable and our
verie good Lord, the Lord Privie Seale.

Our moste humble dutie premised to Your honourable Lordship. Pleas it the same to be advertised, that we your Lordships pore orators,

being flexible to the King our Soverain Lordes pleasure in all thinges moost humbly beseche your good Lordship to be so good lord unto us, as to be mean unto the Kinges Highnes to vouchesauf, that this pore House might remayn without dissolving, changing our habite and rules, as it shall pleas the Kinges Highnes to devise and command, whereunto we shalbe obedient in all thinges. Verelie we be but stywardes and purveyours to other mens uses, for the Kinges honour ; keping hospitalitie, and many pore men, scolers, and orphans, sending men to serve the Kinges Highnes...against the enymyes and rebelles....

Written the last day of Julie [1539].

Your humble oratours, the Abbot and Convent of Our Ladie House nighe Dublin.

A.D. 1565.

6.—The 'happy Schoolmaster of Munster.'

[(*a*) Ricardi Stanihursti Dublinensis : De Rebus in Hibernia Gestis libri quattuor . . . Antverpiae apud Christophorum Plantinum, 1584, p. 25.
(*b*) Antony à Wood : Athenae Oxonienses, 2nd Ed., 1721 : vol. I., col. 249., no. 283.]

(*a*) Petri Whiti formatoris inventutis laus.

Hic (Kilkeniae) ludum aperuit nostra aetate Petrus Whitus, cuius in totam Rempublicam summa constant merita. Ex illius enim schola, tanquam ex equo Troico, homines literatissimi in reipublicae lucem prodierunt. Quos ego hic Whiteos, quos Quemerfordos, quos Walsheos, quos Wadingos, quos Dormeros, quos Shethos, quos Garueos, quos Butleros, quos Archeros, quos Strongos, quos Lumbardos, excellentes ingenio et doctrina viros, commemorare potuissem, qui primis temporibus aetatis in eius disciplinam se tradiderunt. Huic ego doctori operam in eadem schola puerulus dedi. Cui quidem homini tanto officio ac potius pietate sum devinctus, ut haud sciam, qui remunerando esse possim, cum infinita eius in me merita ne numerando quidem percensere valeam.

(*b*) Peter White, noted for his excellency in humane learning while he continued in the University, was born in the Diocese of Waterford in Ireland, elected Fellow of Oriel Col. An. 1551, and in the year 1555 was admitted Master of Arts. About the beginning of Queen Elizabeth's reign he returned to his native Country, and became the happy Schoolmaster of Munster, and Dean of Waterford for a time. From which last

place being ejected for his Religion, about 1565, he continued notwithstanding in his beloved Faculty of Pedagogy, which was then accounted a most excellent Employment in Ireland, by the Catholics; especially for this Reason, that the Sons of Noblemen and Gentlemen might be trained up in their Religion, and so keep out Protestancy. His school was, in his time, in a flourishing condition, and by his care and industry many learned persons issued thence. Among such (not that I shall mention Rich. Stanyhurst, of whom I shall speak hereafter) was one Peter Lombard, born in Waterford, who afterwards studied at Louvain in Brabant; where, after he had spent two years and a half in Philosophy, he was chosen, when he proceeded Master of Arts, *Primus Universitatis*, by the uniform consent of the Four Principals; which preferment did not happen in such sort for many Years before. About that time the said Lombard wrote *Carmen Heroicum* in *Doctoratum* Nicholai Quemerfordi, with other things afterwards; but such I have not yet seen...As for P. White, he hath written

Epitome Copiae Erasmi, lib 1.

Epit. figurarum Rhetoricarum, lib 1.

Annotationes in Orat. pro Archia poeta.

Annot. in Orat. pro T. A. Milone.

Epigrammata diversa, lib 1.

He lived, as I guess, to the latter end of *Q. Elizabeth*; but the particular time when he died I find not.

A.D. 1569.

7.—A School for 'dewtifull and reformed subjectes' at Galway.

[Hist. MSS. Comm. 15th Report, Part iii. 1897. Haliday MS. Acts of Privy Council in Ireland, 1556-1571, pp. 227-8, 271.]

The copie of a lettere sent to the lordes of her majesties most honorable counsell for the erection of a scole at Galway:

It may please your lordeshippes: I have of late received a petition from the whole inhabitantes of Galway, and chiefly in the name of one Dominick Linche, a principall marchant of that towne, declaring an ernest desire in them for fondation of a free scole there....his sute stretchethe thus farre that it might please the queenes most excellent majestie to endow the schole for ever with....her part of the parsonage of Galway, being surveihed at viii l. xiii s. and viii d. per annum, and with

the scite of a ruined house called Erlestone.....So considering that he and the inhabitants are contented that the schole shall take erection from her majestie, and her highnes and her successors to have the nominacion of the scholemaster, the honor of the godly foundacion, especially in this rude and barberowse countrie, maybe a sufficient pourchase to her highnes to alienate from her selfe so small a revenew likely to conferre unto her hereafter an infinite nomber of lerned honest and dewtifull subjectes of all sortes....whereby also religion shuld be greatly advanced, for by lacke thereof I see the discommoditie growinge by the careles education of the nobilitie and gentilmen of those partes, where even thei of the best howses, the brothers of the erle of Clanricarde, yea, and one of his uncles and he a bysshop [Roland de Burgh, Bishop of Clonfert] can neither speake nor understande in maner any thinge of ther princes language, which language by the old statutes of Galway everie man ought to lerne and must speke before he can be admitted to any office within ther corporation. What marvell is it then that where there is nether religion, lerninge, understandinge, nor civilitie, ther want also dew obedience and conformitie to the lawes. All which by this meanes shall take encrease...and the commoditie greate to her people but most to her excellencie that of barberous uncivill and undewtifull men shall reigne over a nomber of lerned dewtifull and reformed subjectes hereafter.... And so I humble take my leave, At Dublin, the xxth of May, 1569.

[Sir William Ussher's Table to the Council Book adds]

Observe the whole letter well written in a good cause: Note one of the lawes of Galway that none shall beare any office ther before he speak English.

A.D. 1570.

8.—Act for Diocesan Grammar Schools.

[*Irish Statutes*, 12 Elizabeth, c. 1.]

An Act for the erection of free Schools.

Forasmuch as the greatest number of the people of this Your Majesties realm, hath of long time lived in rude and barbarous states, not understanding that Almightie God hath by his divine laws forbidden the manifold and haynous offences, which they spare not daily and

hourely to commit and perpetrate, nor that hee hath by his holy Scriptures commanded a due and humble obedience from the people to their princes and rulers, whose ignorance in these so high pointes touching their damnation proceedeth only of lack of good bringing up of youth of this realm, either in publique or private schooles, where through good discipline they might be taught to avoid these and other lothsome and horrible errours. It may therefore please your excellent Majestie, that it be enacted...That there shall be from henceforth a free schoole within every diocesse of this realm of Ireland, and that the schoolemaster shall be an Englishman, or of the English birth of this realm, and that the lord archbishop of Armaghcanen, the lord archbishop of Dublin, the lord bishop of Meath, and the lord bishop of Kildare, and their severall successours for ever, shall have the nomination institution and appointment of the schoolemasters within their severall diocesses from time to time for ever, that is to say, every one of them in his owne diocesse. And that the lord deputie....shall have the...appointment of all and singular the schoolemasters, in and for all and singular the other diocesses of this realm....The schoolehouse for every diocesse to be builded and erected in the principall shire towne of the diocesse, where schoolehouses be not already builded, at the costes and charges of the whole diocesse, by the devise and oversight of the ordinaries of the diocesse...and the Shiriffe of the shire. And that the said lord deputie.....shall according to the qualitie and quantities of every diocesse appoint to and for every schoolemaster such yearly pencion, stipend, or salarie, where none is already appointed as he...shall think convenient, whereof the ordinaries of every diocesse shall bear yearly for ever the third part, and the parsons, vicars, prebendaries, and other ecclesiastical persons shall pay yearly for ever the other two parts by an equall contribution....

A.D. 1577.

9.—Irish scholars resort to Continental Universities.

[*Carew Papers*, Vol. II., p. 480.]

[Sir Henry Sidney, Lord Deputy, to the Queen.]

[As to her Majesty's subjects] the number is trebled of their sons, kinsfolk, and friends now by them kept in the Universities, and at the study of the law of the realm, to that which their elders kept: and each one standeth them in treble the charge that one stood the others in before.

And there be some principal gentlemen that have their sons in Lovain, Doole, Rome, and other places where your Majesty is rather hated than honoured in.....

I have great cause to mistrust the fidelity of the greatest number of the people of this country birth of all degrees : they be Papists.

From the Queen's House at Kilmainham, 20 May, 1579 [should be 1577].

A.D. 1579.

10.—A Midland University projected for Irish 'Runagates.'

[Walshingham's original draft (not enrolled). B.M. Cotton. Lib. Titus B. 12. No. 53 ; and *Calendar, Patent and Close Rolls, Ireland*, Vol. II., p. 226.]

Elizabeth R.

Orders to be observed by Sir Nicholas Maltby for the better government of the province of Connaught.

8. Also where(as) We are desirous that a college should be erected in the nature of a University, in some convenient place in Ireland, for instructing and education of youth in lerninge. And We conceive the town of Clonfert, within the province of Connaught, to be aptlie seated both for helth and comodity of the ryver of Shenen running by it, and because it is also neere to the midle of the realm, whereby all men may with small travel send their children thither, We have thought good that you view the place, and consider with what charge the same may be circuited with a wall, and what buildings be there already, and what necessary to be added, and what maintenance the bishopricks of Clonfert and Elfine (if they were united to that college) might give towards the exhibition of learned men there...all of which We will that you advertise your opinion to Us : to the end that We may hereafter give further order to our Justice to assemble the bishops of the hole realme for a contribution to be yielded for the maintenance of learned men in that or some other convenient place in Ireland ; for We find that the Runagates of that nation, which under pretence of study in the Universities beyond the seas, do retorne freight with superstition and treason, are the very instruments to stir up our subjects to undutifulness and rebellion, for whom We mean shortly to provide by parlement, and in the mean season will you to apprehend all such as you shall learn to remain within your rule that be so evil affected.

From Westminster, last of March, 1579.

A.D. 1583.

11.—The State Church and State School in Limerick.

[*Calendar, Patent and Close Rolls, Ireland* ; Vol. II., p. 42.]

[Queen Elizabeth to the Archbishop (Adam Loftus) and to Sir Henry Wallopp.]

Whereas in our parliament holden in Ireland the 6th of May, in the twenty-second year of our reign, there was passed an act for the erection of free schools in that our realm...Forasmuch as we are credibly informed that in the diocese of Limerick this statute is so slenderly, or rather nothing at all executed, that there is neither schoolhouse nor schoolmaster, or other person able to teach, by reason that the ordinary and others of the clergy in the same diocese do refuse to allow or pay such portion as by the statute they should do : for redress whereof we have thought meet, and by these our letters we will and authorise you to give authority to the Mayor of Limerick...to sequester...so much of the living, tithes, and other commodities as belong to the Bishop of Limerick and other ecclesiastical persons in that diocese respectively, according to the rate, into the hands of some indifferent and godly persons ; as shall amount to that yearly portion whereunto the bishop and clergy are by statute chargeable : the same to be bestowed by the mayor and parsons, who shall have the sequestration committed unto them, upon some meet schoolmaster to teach and bring up the youth in godly and civil doctrine. And this manner of sequestration to be continued until the bishop and clergy shall of themselves perform the said statute as much as concerns them, or shall at least enter into bonds to the mayor for the time being to perform the same....

A.D. 1583.

12.—Educational action after the Desmond Rebellion.

[*Carew Papers*, Vol. II., pp. 367-9½: a document probably drawn up by Sir Henry Sidney.]

A Discourse for the Reformation of Ireland.

The Charge your Majesty committed unto me for the setting down of my opinion how your realm of Ireland might with the least charge be reclaimed from barbarism to a godly government is somewhat difficult....

God's will and word must first be duly planted, and idolatry extirped....

The rebellion being suppressed, it will be necessary to call a parliament to enact new statutes for establishing the articles ensuing :

(1) Two universities to be established at Limerick and Armagh.....

(7) All brehons, carraghes, bards, rhymers, friars, monks, Jesuits, pardoners, nuns, and such like, to be executed by martial law.....

(12) Honest and skilful men to be taken out of every Court of record here, and established there.

(13) Irish habits for men and women to be abolished, and the English tongue to be extended....

A.D. 1585.

13.—Experiences of an English Grammar-Master in Waterford.

[Briefly calendared in *C.S.P.*, 1574-85, p. 573 : a letter from John Shearman, M.A., to the Primate of Armagh (John Long), under date July 16, 1585.]

When I came, I had 30 scholars, but these were sent merely for fear ; within a month they took their children away, and sent them to a Papist teacher in the town. They said the children were not taught well : the true reason was I made them come to church. Not a boy could read a fable ; they grumbled because I could not do wonders. They have made a Papist, who was once a servant, schoolmaster. Your honour persuaded me that I should find them such loving and courteous people : I have found them clean contrary. Even the Mayor himself, of whom you made so great account, has dealt but strangely with me. I never ate nor drank in his house but once, and that not at his bidding. As for the sheriffs, they were the greatest enemies I had, and went about to disgrace me ; they denied me part of my wages, because midsummer quarter is shorter than the rest ; they would have paid me by the week, not by the quarter.....they procure their children that were my scholars to revile me, as they have done most devilishly in repeating that I went and hanged myself, and called me rogue, rascal, villain, and such like speeches, which never proceeded from them, but from their parents... They called a son of Peter Strange's where I lie, turncoat, traitor, and Protestant, because he useth go to the English service. If yr. Honour did but dwell amongst their parents, to see their villainy in Massing at home and murmuring at God's word in the church, I know ye could not abide it. They that took their children from me and let

them all this time go loiter up and down the streets have now sent them to this fellow again. For these aforesaid causes I think good to give over the place and betake me to my own country, where I hope to live with a quiet conscience : for here I can have no comfort, because there is not one professor of the gospel to be found amongst them : no, not one.

A.D. 1586.

14.—Three learners of Grammar in Mayo executed as hostages.

[*Calendar S.P.*, 1588-92, pp. 263-64.].

[The Burkes' Book of Complaints against Sir Richard Bingham, Her Majesty's Chief Commissioner for Connaught and Thomond. Exhibited June 12, 1589 ; Read at the Council Chamber, Dublin, November 8, 1589.]

About three years past, certain of the Burkes being upon their guard against John Browne, Sir Richard [Bingham], being at Ballinrobe, sent for Ulick Burke, son of the Blind Abbot, Richard Burke, son to Shane MacMoyler Burke, and for William Burke, son to Moyler Oge Burke, then infants ; the eldest of them being but of the age of 14 years or thereabouts, having learned the English tongue, and somewhat could write and read ; and the other two, the one of them being of the age of nine years, and the other of seven years or thereabouts ; all of them scholars, and brought up according to their years in good manners and learning. And being come to the camp from the jail of the Neale, where they continued pledges for their fathers' good demeanours, some of them that were present having moved the Chief Commissioner whether they ought to be executed without further consideration or trial, they being such young children ; the Justice of the Province, being then present, told Sir Richard plainly that they ought not to be executed for the offence of their parents, for they were innocent, and also for that they were not of sufficient years to consent to pawn their lives for the good demeanour of their parents. Notwithstanding this advice given by the Chief Justice of the Province, and other motion made to the like effect by divers of the company, the said three children, while Sir Richard, the said Justice, the Bishop of Kilmore, and the Earl of Clanrickard, were at supper,

most devilishly and Turkishly were executed. One of them at his going to the place of execution giving out these speeches, saying 'I have heard that scholars, and such men as could read, ought to have the benefit of their clergy,' and saying 'I can read, why doth not Sir Richard permit me to have the benefit thereof.' Another of them wept, and the third asked him that wept what was the cause why he did weep; 'Because,' sayeth he, 'I perceive that my death is at hand.' 'Never care for that,' said the little one, 'for we shall shortly be in a better place than to be here, because we die guiltless of the offences.' And so these little ones were bereaved of their lives.

A.D. 1586-1601.

15.—Schoolmasters under the Dublin Corporation, in the reign of Elizabeth.

[Gilbert: *Calendar of Ancient Records of the Corporation of Dublin*; Vol. II., pp. 201, 245, 372.]

(*a*) 1586. Fourth Friday after Easter.

[3]. That forasmuch as Nicholas Stafford, scolmaster, is thought to be carefull in his chardge, and useth dyllygence in bringing upp of youth: it is agreed that, notwithstanding a former layeinge downe by assembly, the said Nicholas shall have (for causes us moving) of every cittezens childe with hym [at] scole ii s. Irishe, for every quarter, for himselfe and the ussher: and it is also agreed that the master of the worckes shall make upp a particion or spece, in the upper roulme of the scole howse, for a chamber, uppon the cittie chardges; and also that the former graunt of x. *li.*, Irishe, as a yearly fee formerly graunted to him, shalbe made sterling, to begyn from the said graunt formerly made, as aforesaid; and that the said Nicholas shall see the glas wyndowes alwayes during his tyme.

(*b*) 1591. Fourth Friday after Easter.

[8.] Where[as] James Fullerton, skolemaster, compleyneth that xxvi. *li.*...is resting dewe unto hym, as well for stipent of his office as for his dyet, and that withall he requireth the said his dyet might be contynued to him during the tyme of his contynuance here: whereof consideracion being had in this assembly, and the great want the cittie hath to use mony being remembered, it is ordered and agreed that the said James shalbe payed so

moch as is dewe unto hym at this tyme ; and as for a farther contynuance of the fee he nowe hath and his dyet chardges, it is thought the cittie can hardly spare the same, and from henceforth is not to be payed unto hym. Nevertheless it is agreed that he shall have thuse of the howse, as nowe he hath, for a skole, and that he maye take what he shall thynck convenient for eche skollers teaching by the quarter ; and withall he shall have, over and besydes, of the benevolence of this cittie, x. *li.* sterling, yearly, for his better mayntenaunce. It is ment, that his former alowance shall contynue as it was untill thende of this Easter quarter.

(*c*) 1591. Fourth Friday after 29 September.

It is agreed...that James Fullerton, scholemaster, shall have his former fee contynued and payed unto hym as formerly he had, untill the next assembly, and in the meane time we will consider of our abyllytie whether we maybe able to contynue a longer chardge, and by then the said James shall receive a farther resolucion.

1592. Second Friday after 29 September.

It is agreed upon causes seeming good...that James Fullerton... shall have for his better mayntenaunce twentie pounds, sterling, yearly, to be payed upon the cittie revenues.

(*d*) 1601. Fourth Friday after Saint John.

[6]. Wher[as] John Talbote, gentleman, having made humble peticion to this assemblie to have the use of the schoole housse for traineing upp of children with good educacion : it is agreed... that he shall have the same during the pleasure of Maior, Sherriffes, commons, and cittizens, so as he teach nothinge that shalbe contrarie to her maiesties lawes.

A.D. 1588.

16.—First steps of a Grammar-Master towards the Peerage.

[MS. record by Sir James Hamilton, Knt., afterwards created Viscount Claneboye. Ed. Lowry, Belfast, 1867 : pp. 4-5.]

James [Hamilton] gave very early indications of his great aptitude for, and disposition after, learning, and so passed his time in schools until

he had received all the usual parts of learning taught in that kingdom [Scotland], in so much that he was noticed by King James and his grave Council as one fit to negotiate among the Gentry and Nobility of Ireland for promoting the knowledge and right of King James's interest and title to the Crown of England, after Queen Elizabeth's death;...Therefore he was called to keep a public Latin School at Dublin, being instructed in the meanwhile and creditably supplied for conversing with the Nobility and Gentry of Ireland for the King's service above mentioned, and he was very serviceable and acceptable therein....James Usher...entered with him the first scholar, and both continued that station 'till the said James Usher finished his course, and passed all the degrees usual in that or any other college, with great approbation of both masters and scholars, which the said James (afterwards Lord Primate of Ireland) acknowledged with all gratitude.....

A.D. 1590.

17.—Grammar Teaching at Limerick.

[(*a*) A Briefe description of Ireland Made in this yeare 1589. By Robert Payne, unto xxv. of his partners who are undertakers there. Truely published verbatim.... at London, 1590. (Reprint of Second Edition, in Irish Archaeol. Soc., vol. for 1841; p. 3 of Tract.)]
(*b*) *Calendar S.P.*, 1588-92, p. 340].

(*a*) The people are of three sortes, the better sorte are very civill and honestly given: the most of them greatly inclined to husbandrie, although as yet unskilful; notwithstanding through their great travell many of them are rich in cattel....they will make you the best cheare their country yieldeth for two or three days, and take not anything therefore. Most of them speak good English and bring up their children to learning. I saw in a Grammar schoole in Limbrick one hundred & thre score schollers, most of them speaking good and perfit English, for that they have used to conster the Latin into English. They keepe their promise faithfully, and are more desirous of peace than our English men....

From my house at Poynes end, this xxv. of June, 1590. Your llouing freind Robert Paine.

(*b*) [Richard Whyte to Lord Burghley.]

Many Irish gentlemen have withdrawn their sons from school in

Limerick, so that they might not be detained as pledges for their fathers upon the landing of the foreign power. These four are the chief of them :

1. Brian Duff O'Brien, chieftain of Pobblebrien, who hath a very strong fort and castle, called Carrickogonel, a most dangerous place if the enemy were seized thereof.
2. Conoghour O'Mulrian, chieftain of Owney O'Mulrian, about five miles from Limerick.
3. Shane O'Mulrian, brother of the said Conoghour.
4. Richard Burke, of Carikonlis, Esquire, J.P., who pretends title to the lordship of Clanwilliam.

....The sting of rebellion which in times past remained among the Irishry is transferred and removed into the hearts of the civil gentlemen, aldermen and burgesses, and rich merchants of Ireland, papistry being the original cause and ground thereof. [May 8, 1590].

18.—Foundation and Purpose of Trinity College, Dublin.

[*Patent Roll*, 34 Elizabeth : P. R. O., Ireland.]

Trustie and right welbelovid We greet you well. Whereas by your letters and the rest of our counsell joyned with you dyrected to our counsell here, we perceive that the maior and the cittizens of Dublin are very well disposed to graunt the scite of thabbey of All Hallowes, belonging to the said cittie, to the yerely value of xx li. to serve for a Colledge for lernynge whereby knowledge and civilitie might be increased by thinstruction of our people there, whereof many have usually heretofore used to travaille into ffraunce, Italy and Spaine to gett lernynge in such fforraine unyversities where they may have been infected with poperie and other ill qualities, and so become evill subietts....We require you to give knowledge to the said maior and cittizens that we do very graciously accept of these their offers and motions, ...and aucthorise you our Deputie and our Chauncellor of that our realme in our name to erecte...a Colledge for lerninge in the said place...in such maner and with such good orders and statutes as som other of our Colledges here in England in our Universities are.

To.....Sir Willm Fitzwilliam Knight our deputie of our realme of Irland, and to our Chauncellor of our said realme...

A.D. 1593.

19.—The 'English College near Dublin' defines its own aim.

[Summary of letter from the College, as calendared in *Hatfield MSS.*, Pt. xiii. (1915), p. 300.]

[The English College, lately founded in Dublin, to Sir Robert Cecil. They are suitors to have the parsonage of Donboyn passed to them in fee farm. By reason of the troubles in Ireland, the College is in extreme want, and ready to dissolve. The grant will enable them to keep three preaching ministers for the education of youth in it ; and, after a twelvemonth, to send out yearly a competent number of scholars well fitted for the ministry, a matter of great consequence, and the only means to draw them in time to a more loyal and civil temper of subjection....It will avoid the slanderous imputations and advantages that the adversary will take if in these times the College, being the first and only College in that land, should dissolve · wherein they are so busy to pretend the setting up of their supposed Catholic religion. Her Majesty, by Cecil's means, conceived well of their suit, and Sir Anthony St. Leger and Mr. Wilbraham her Majesty's Solicitor in Ireland, drew the letter to be signed : but they cannot hope to effect it without Cecil's furtherance.]

A.D. 1594.

20.—An Elizabethan Bishop fined in Castle Chamber.

[*Entry Book of Decrees of the Court of Castle Chamber, Dublin, January* 30, 1593-4. Egmont MSS., Hist. MSS. Comm., Vol. I. (1905), pp. 25-6.]

Upon information that Richard, Lord Bishop of Leighline, had demurred to one Brocke, a schoolmaster at Maribroghe, having the £20 stipend out of the diocese of Leighline, erected by the Lord Deputy and Council by authority of the late statutes, unless he would keep school at Catherloughe or Old Leighline, and had said

My Lord Deputy shall have no more to do in my diocese than I will have to do with his sword, and I will command him and his sword ;

And upon hearing of the Lord Bishop, who utterly denied speaking any such undutiful speeches, protesting his loyalty and saying that

Admitting them spoken, yet they were not meant of the sword of estate, and might in some sense be spoken without offence, in respect of his spiritual jurisdiction :

Decree :

Forasmuch as the Court is persuaded that some unadvised and undutiful speeches were used by the said Lord Bishop, although without intent of disloyalty, he is condemned to pay a fine of £20, and to be imprisoned for eight days.

A.D. 1599-1600.

21.—Hugh O'Neill, Earl of Tyrone, demands Educational Liberty for Ireland.

[*Calendar, S.P.*, 1599-1600, p. 279.]

(1.) Articles intended to be stood upon by Tyrone. [Sir Robert Cecil has endorsed these with the word *Ewtopia*].

. . . . . .

6. That no Englishman may be a churchman in Ireland.
7. That there be erected a University upon the Crown rents of Ireland, wherein all sciences shall be taught according to the manner of the Catholic Church....
13. That no Irishman's heir under age shall fall in the Queen's or her successors' hands, as a ward...
14. That no children nor any other friends be taken as pledges for the good abearing of their parents...
15. That all statutes made against the preferment of Irishmen, as well in their own country as abroad, be presently recalled.
16. That the Queen nor her successors may in no sort press an Irishman to serve them against his will.
18. That Irishmen, of what quality they be, may freely travel in other countries for their better experience, without making any of the Queen's officers acquainted withal....
21. That all Irishmen that will may learn, and use all occupations and arts whatsoever.

(2) Articles set out by Tyrone for demand of peace, or else not.

6. Also, that her Majesty may, upon her own charges, erect or build a College for the Catholics to teach their art in.
12. Item, that if any man in England or Ireland be minded to go over-sea for learning, he shall be suffered to pass without any let or stay.

22.—Schoolmasters under the Dublin Corporation, in the Seventeenth Century.

[Gilbert: *Calendar of Ancient Records of the Corporation of Dublin*, Vol. II., pp. 438-9; Vol. IV., pp. 118-9, 547-8; Vol. V., pp. 461-2.]

(*a*) 1605. Second Frydaye next after the feast daie of Easter.

[4.] Wher[as] John Talbote, gentleman, made humble suyte in this assembly to have the use of the schoole housse in this citty for trayning uppe of youth in learning, and forasmuche as the childrin, natyves of this citty, are at this present in great want of a good schoolemaster: it is therefore agreed and establyshed, ...that the said John Talbote shall have the same schoolhousse, with a yearly pencion of twenty markes, sterlinge, of the silver standarte now here current, per annum, during our pleasures, for teaching and instructing the childrin of the free cittizens in humanytie, and other the lyberall sciences and facultyes, as farr forthe as his knowledge doe extend. Providid that he shall not teach or instruct them, or eny others that shalbe sent to be instructed by him, in any matters that shalbe contrarye to the kinges....or establyshment touching matters of religion or such lyke. Wee refer him farther to the curtesies of the parentes of the said childrin, being free cittizens, to have consideracion of his paynes in their owne curtesies besydes his pencion according their owne pleasures and disposycions. Butt, for those that are not free, they are to compound with him in a reasonable sorte as he can agree.

(*b*) 1657. Fourth Friday after 24 June.

Whereas certaine of the commons preferred peticion unto this assemblie, sheweinge that whereas by the lawes all persons of this land ought to speake and use the English tongue and habitt: contrarie whereunto, and in open contempte whereof, there is Irish commonlie and usuallie spoken, and the Irish habitt worne not onelie in the streetes, and by such as live in the countrie and come into this cittie on market daies, but alsoe by and in severall families in this cittie, to the great discontentment of the right honorable his highness council for the affaires of Ireland, the scandalizinge of the inhabitants and magistratts of the cittie...it is therefore ordered and agreed uppon...to put the same and other lawes...into effectuall execucion.

(*c*) 1671. October 30.

Whereas certain of the commons petitioned unto the said assembly,

shewing that whereas Mathew Spring, master of Arts, had been formerly admitted schoolmaster of the Free Schoole in this citty...during the pleasure of the citty ; but forasmuch as his sacred majesty had been pleased to send his letters to the lord lieutenant of this kingdome, for passing of letters patents for a new Free Schoole, and maintenance of an able schoolemaster for the same ; and for that doctor John Parry, deane of Christ Church, by authority given him, by act of assembly and under the seale of office of Mayoralty, had contracted with a schoolmaster in England, who is expected here very suddenly, they therefore humbly prayed that the citties pleasure might be declared by act of this assembly for the discontinuance of the said Mr. Spring, and that such course might be taken for the accomodateing the said new schoolmaster suitable to the honour of the cittie and his encouragement : it is therefore ordered and agreed upon, by the authority of the said assembly, that the said Mr. Spring be from henceforth discharged from the place and employment of master of the Free Schoolle of this citty, and that such provision be made for the accomodation of the new schoolmaster, now comeing out of England, as the committee appointed for the said affaire..shall think fitt.

(*d*) 1687. Fourth Friday after 25 December, 1687.

[66]. Whereas Patrick Bourke, teacher of the mathematics, preferred his humble petition to the said assembly, shewing that there being no free schoole kept in this cittie for teaching poor youth the mathematicall sciences, as there is in most other countries, the erecting of which would be a great benefitt to seamen, surveyors, and others ; and the petitioner, having had the experience and practice of the most useful branches of the mathematicks, humbly offered his service to this honourable cittie, praying this assembly to appoint him a lodging in the Hospitall or other convenient place belonging to the cittie, where he might teach all such as the cittie might recommend, and that the cittie would alsoe allow him some reasonable subsistence untill they should see convenient to settle a sufficient salary upon him : it is therefore ordered and agreed upon that the petitioner be allowed the summe of twentie pounds, sterling, per annum, to be paid...quarterly, dureing the pleasure of the cittie, and that he petition the governors of the Hospitall for a convenient roome there.

23.—The Estate of a Royal School 'swallowed up.'

[Concise View of the Irish Society...Compiled principally from their own records. Ed. 1832. (*a*) p. 3 ; Ed. 1822, (*b*) p. 14. Appendix to Irish Society's case in the House of Lords, (*c*) p. 77 ; (*d*) p. 78. Evidence of W. Haslett, Esq., before Endowed Schools (Irel.) Commission, Vol I. of Evidence, 1857 ; (*e*) and (*f*) pp. 579-580 ; (*g*) Visitation book, cited in *Education in Ireland*, Pt. I. Dublin, 1872, p. 87.]

(*a*) [Privy Council Order, 1608 :—Conditions to be observed on the plantation of Ulster]. There shall be one free school, at least, appointed in every county, for the education of youth in learning and religion.

(*b*) [Royal commission to Sir A. Chichester, Deputy of Ireland, 21 July, 1609]. The parcels of land which should be allotted to the College in Dublin, and to the free schools in the several counties, are to be set out and distinguished by mears and bounds.

(*c*) [Privy Council Order, to Corporation of London, June, 1624]. And that 700 acres, intended by his Majestie for the maintenance of a school within that city (Derry), if it be possible, may be found out, and employed to the use it was first allotted for.

(*d*) [Answer of the Corporation of London]. For 700 acres of land intended for the free school, they know not in whose possession the same is, but desire it may be examined and found out....

(*e*) [Privy Council Order to Corporation of London, May, 1625]. That the surveyor of Ireland be written to, concerning the 700 acres allotted for the free school...

(*f*) [Answer of the Corporation of London]. They humbly pray that the Surveyor of Ireland be writt unto for the finding out of the 700 acres of land allotted unto the free school....

(*g*) [Downham, Bishop of Derry, *circa* 1622 (Visitation Book)]. As touching schools, it is well known that his Majesty intended a convenient proportion of lands, as well for Londonderry as for Dungannon or Donegal ; yet both these have fair proportions allotted to them for the maintenance of schooles : but the lands intended for the Schooles of Derry have been swallowed up, I know not by whom ; but the general surveyor is the likeliest to know what is become of them....Our gracious King's grant is suppressed.

24.—Catholic view of the purpose of Trinity College.

[MSS. Irish College, Salamanca, 1611-1620. Spanish Text, entitled ' An Account of the Decrees and Acts...in the year 1611, in Dublin,....remitted to the Superiors of Irish Colleges in Spain.' Original in handwriting of Richard Conway, S.J., of New Ross (born 1572), Rector of Irish College, Salamanca, 1608-13. Translation by Dr. William M'Donald, published in *Irish Ecclesiastical Record*, February, 1874, pp. 203-207.]

The greatest injury they have done, and one of most serious consequences, was the prohibition of all Catholic schools in our nation (naturally so inclined to learning) except an odd infant school in the principal cities and towns, where only reading, writing, and a little grammar are taught ; with the object of sinking our people to degradation, or filling the Universities of England with the children of those who had any means to educate them, where they might become more dependent on heretics, and contaminated with their errors. They have also taken singular care that all children be taught English, and they chastise them if they hear them speak their own native tongue. But as these....efforts did not produce the desired effect, and that the natives did not only not go to England, but rather preferred to remain in ignorance, than run the risk of their faith and religion by doing so, or went secretly and quietly to many foreign parts, but particularly to Spain, where his Catholic Majesty assisted them, and gave them some Colleges,....they determined, in order to stop the ravages these Colleges were committing...to found a University in the capital of the kingdom, in which they put heretical masters to teach...and uproot the desire of Catholics to cross the sea. But the active diligence of our evangelical labourers frustrated their intent, and induced many more to come to Spain than formerly, so that the heretics were left without more hearers than their own children and relatives. Convinced in the end that none of their plans produced the desired effect, they commenced to publish the fierce edicts issued against the Catholics, in which...it is commanded that no one send his son to these colleges, under pain of incurring the serious indignation of the king, confiscation of property, and imprisonment.....

A.D. 1611-23.

25.—The Education of Wards under James I.

[(*a*) *Calendar S.P.*, 1611-14, p. 373 ; (*b*) *Jesuit MSS.*, *Ireland* (printed by Gilbert, Hist. MSS. Comm., 10th Report, App. v., pp. 348-50).]

(*a*) [Lord Chichester's Answers to the Recusants' Complaints.]
Opposites unto the articles preferred by the recusants of Ireland

to the King, touching the disorders and abuses pretended to be in the civil government....

Disorder 9. Wardships are commonly granted to mean men and mere strangers to the heirs that are in the King's ward, whereby the wards are not well nurtured or well bred, and their kindred secluded from any disposition of them.

Answer 9. The King's wards are granted to such persons as the Deputy thinks fit, who often are the friends of wards or else persons of good quality : and in every grant there is a clause that the ward shall be brought up at the college near Dublin, in English habit and religion, which is the ill nurture the petitioners complain of.

(*b*) [Letter on the State of Ireland, 1623.]

Cognate : Scripsi ad te circa festum S. Michaelis de statu patriae nostrae admodum afflictae et oppressae....Revera omnibus pupillis qui in Regis manu sunt, minae intendantur de suscipiendo primatus regii juramento, quando libertatem a Rege postulant. Et quidem multi juvenes heredes omnino contra conscientiam jurarunt, alioqui contenti esse debebunt carere fructu et possessione haereditatis ac terrarum suarum quousque jurent.....Postremo, nemini licet homini dicto aperire scholam publicam, nec ulli nobili permittitur liberos suos aut fratres in transmarinas regiones mittere ut artem aliquam, scientiam, aut facultatem addiscant. Unde fiet ut cum tempore nostrates necessario Protestantes efficiantur...Dublinio, 8 die Martii 1623.

A.D. 1612.

26.—Endowment of the Royal Schools in Ulster.

[Extract from *Patent Roll, Chancery, Ireland* : cited in full, Endowed Schools, Ireland, Commission 1857-8, Vol. 22, pt. 3, p. 337.]

James Rex. By the Kinge.

Right trustie and well beloved We greet you well, As upon the division of our late escheated lands in Ulster, We did, out of our princely care and gracious inclination, assign certain portions of these our lands within several counties for the endowment of several free schools and maintenance of schoolmasters, for the encrease of learning and good manners in these pts., where the same are so much wanting.....To that end, we have made choice of our archbishops and bishops within whose several dioces. those lands are allotted, to be entrusted specially in that affair, as men

to whose function and quality it is most proper to be careful, and always assistant to the furtherance and improvement of such good works..... Then these are therefore to authorise...you...to cause our effectual grants to be made....inserting also in the said grant licence and liberty to the several bishops...to nominate some fit persons for...schoolmasters from time to time...and because...as yet there are no fitting schoolhouses.... we hereby require and authorise you...to take order that the rents of the said lands may be collected...and that the same may be carefully and providently employed in the building of several fitting schoolhouses of our foundation...and after the said schoolhouses shall be finished, then, and not before,...the rents and profits of the said lands shall be bestowed upon the schoolmasters....

Given under Signet at our Manor of Theobalds [30 January 1612].

To....the Lord Chichester, our Deputy of our Realme of Ireland, and to our Chancellor there now being.....

A.D. 1612.

27.—'Godne anu gratious purpose' of King James I.

[*Patent Rolls, Chancery, Ireland,* 30 May, 1614.]

James, by the grace of God King of England Scotland France and Ireland, Defender of the Faith,.....Know yee that we for the great care we have of our subjects of this realme of Ireland, and for the true education of the youth thereof in literature and knowledge of true religion, to the end that they may learn their duty towards God, and true obedience towards us, have....resolved to...make one perpetual free school for the county of Tyrone, to be held at Dungannon in the said county of Tyrone, fored. ; and that there shall be a schoolmaster there, at the nomination of the Right Reverend Father in God the Lord Archbishop of Armagh for the time being, and appointed and placed by us, our heirs, and successors. And we do further ordeine...that the schoolmaster of the said school for the time being for ever shall for his better means and livelihood have hold and enjoy all and singular the towns villages or hamlets of Macherclawchilly, Aghmoylan, Derrilaghan, Derritrashe, Landromangh, Coally, Toucher als Kemehor, Mullane, Loghoge, Mollin, als Mulline et Treane, containing by estimation 700 acres, be it more or lesse,.....And in full accomplishment of our Godlie and gratious purpose above expressed, and for the good opinion we conceive of our welbeloved

subject John Bullingbrooke, in teaching and instructing the youth of the said county of Tyrone, in our said realme of Ireland, we do...appointe the said John Bullingbrooke to be schoolmaster there...during his comorancy there, and so long as he shall well behave himselfe....In witness whereof we have caused these our letters to be made patents—Witness our...Deputy General of our said Realme of Ireland, the thirteenth day of May, in the thirteenth year of our reigne of England France and Ireland, and of Scotland the eight and fortieth.

Per breve de privato sigillo.

A.D. 1615.

28.—Suppression of a highly-efficient Galway School.

[Text as quoted by Hardiman, in O'Flaherty's *Chorographical Description of Iar Connaught*, Edition of 1846, p. 215 : from MS. Regal Visitation Book of 1615, then preserved in the Court of Exchequer : not now traceable in the P.R.O., Dublin. The cited texts in Hardiman are clearly quite other than the Visitation Record there preserved : they seem to be from a personal record kept by the Chancellor.]

Wee found in Galway a publique schoolesmaster named Lynch, placed there by the Cittizens, who had great number of schollers, not only out of that Province but also out of the Pale, and other partes, resorting to him. Wee had daily proofe, during our continuance in that citty, how well his schollers profited under him, by verses and orations which they presented us. Wee sent for that schoolemaster before us, and seriously advised him to conforme to the Religion established ; and not prevailing with our advices, we enjoyned him to forbear teaching : and I the chancellour did take a recognizance of him and some others of his kinsmen in that citty, in the some of 400 li. sterl., to his Matie. use, that from thenceforth he should forbeare to teach any more without the special license of the Lo. Deputy. And in regard Galway is a farr more publique and convenient place for the keeping of a schoole then Tuam is, Wee have ordered that Mr. Lally shall, at Michaelmas next, begin to teach publiquely there.

A.D. 1620.

29.—Trinity College warned as to its main purpose.

[Patent Roll, James I. ; P.R.O., Ireland. Enrolled May, 1620.]

James Rex.

Right trustie and welbeloved We greete you well....And because Wee

understand that the simple natives of that our kingdome, whoe by experience wee heare are found to bee farr more tractable amongest the rude Irish than amongest the unconformable english, are still kept in darknes and apt and ready thereby to be led into error superstition and disobedience by the popish priests whoe abuse their simplicitie and ignorance, which precedeth through want of ministers whoe could speake there owne language, whome they may understand: Because our colledge of Dublin was first founded by our late sister of happie memorie Queene Elizabeth, and hath beene since plentifully endowed by us, principallie for breeding up the natives of that kingdome in civilitie learning and religion: Wee have reason to expect that, in all this long tyme of our peaceable goverment, some good numbers of the natives should have been trained up in that colledge, and might have bene imployed in teaching and reducing those which are ignorant among that people: And to think that the governors of that house have not performed the trust reposed in them, if the revenues thereof have been otherwise imploied; And therefore We doe require that henceforth speciall care be had, and that the visitors of that Universitie be required particularlie to looke into and take care of this point; And for the supplying of the present want, that choice be made of some competent number of towardlie young men alreadie fitted with the knowledge of the Irish tongue, and be placed in the universitie, and maintained there for two or three years, till they have learned the grounds of religion, and be able to catechise the simple natives, and deliver unto them soe much as themselves have learned, and when any livings that are not of any great value fall void among the meere Irish, these men be thought uppon before others, to be placed with other able ministers that possesse livings amongest the meere Irish (where for defect of the language they are able to doe little good), to be interpreters unto them;...which We think will be a principall meanes to reclaime the poor ignorant people.

To....Sir Oliver St. John, Knight, our deputie of our Realme of Ireland.

A.D. 1628-29.

30.—Trinity College declared exclusively Protestant.

[Statutes of T.C.D., prepared and published by William Bedell, Provost, 1628-29.]

(*a*) Praefatio.

....Et factum est singulari praepotentis Dei Providentia et misericordia

erga Gentem Hibernicam, Antichristianae Religionis Tyrannide oppressam, ut Serenissima Princeps Elisabetha Collegium Sanctae Trinitatis juxta Urbem Dublinensem extruendum curarit.

(*b*) Cap. I. De Cultu Divino.

..Preces Deo publice in Sacello offerantur mane et vesperi.....Formula sit ea quae in publica Ecclesiae Hibernicae Liturgia praescribitur....Si quis studentium, qui non sit in illustriori aliqua facultate Baccalaureus, a precibus abfuerit, puniatur.

(*c*) Cap. 7. Juramentum electi Socii vel Discipuli.

Ego A. B. electus in numerum Sociorum (Discipulorum) hujus Collegii, sancte coram Deo profiteor, me Sacrae Scripturae authoritatem in Religione summam,....et pro facultate mea omnibus opinionibus, quas vel pontificii vel alii contra sacrae Scripturae veritatem tuentur, constanter repugnaturum.

A.D. 1630.

31.—A Jesuit College suppressed in Dublin.

[*C. S. P.*, Ireland, 1625-32 : (*a*) p. 471 ; (*b*) p. 528 ; (*c*) p. 509-10 ; (*d*) *Travels of Sir William Brereton in Ireland* : July 11, 1631 ; (*e*) *Lismore Papers* (Richard Boyle, Earl of Cork) : Ed. Grosart, 1886 : Series I. Vol. III., p. 82.]

(*a*) [Draft of Instructions to Adam Viscount Loftus of Ely, and Richard Earl of Cork, the King's Lords Justices for Ireland.]

You are to take over the sword, which is the emblem of supreme power, from the Deputy. You are then to suppress all Popish colleges....and shall cause people to send their children to endowed schools and to Trinity College, Dublin, which was erected for their benefit.

(*b*) [Sir Thomas Dutton to the King ; from Dublin.]

Unless the Papists and seminary schools are rooted out and destroyed, it will be impossible to plant the Gospel here.

(*c*) [Earl of Cork to Lord Dorchester.]

The Jesuits' house owned and claimed by the Dowager Countess of Kildare (being one of the ten seized into his Majesty's Hands) is a new-erected and goodly fabric : the chapel whereof, (which her ladyship calls her hall though neither chimney, table, nor window that any may look out of) is 75 feet long and 27 broad.... a compass roof, a cloister above with many other chambers, all things most fair and gracefull, like the banquetting house at Whitehall....

(*d*) I saw also the church, which was erected by the Jesuits, and made use by them two years. There was a college also belonging to them, both these erected in the Back Lane.....Whereof they were disinvested when my Lord Chancellor and my Lord of Cork executed by commission the Deputy's place. This college is now joined and annexed to the College of Dublin...and in this church there is a lecture every Tuesday.

We saw also St. Stephen's Hall, wherein are disposed about eighteen scholars, who are also members of the college whereunto this hall is annexed. This sometimes was a cloister for the Capuchins....

(*e*) [Diary of Richard Boyle, First Earl of Cork.]

I paid....five pounds ster: for one halfe yeares lecture at Kildare Hall in dublin, which will be ended the xvijth of this moneth: thearle of Kildare having promised 20 *li* a year, & myself x *li* ster: a year for upholding a Tuesdaie lecture there every week, & this v *li* is for my first half yeares payment ending as before...

32.—Catholic Remonstrance to King Charles I.

[*Remonstrance*; text in Gilbert: *Affairs in Ireland*, 1641-52. Vol. I., Part II., pp. 451 sq.].

To the King's Most Excellent Majesty.

The humble Remonstrance of the Northern Catholicks of Ireland, now in arms.

Most gracious and dread Sovereign

We your most humble and faithful subjects, the Catholicks of this your kingdom of Ireland, do, in all humbleness, represent unto your Most Sacred Majesty, by this our humble remonstrance, our heavy pressures and just grievances, which have enforced us to take up arms for our relief and defence, having tried all other means for the redress of our many sufferings, in a civil way, by the ordinary course of justice.....

16. The youth of this kingdom, especially of us Catholicks, is debarred from education and learning, in that no schoolmaster of our religion is admitted to teach, nor any admitted to be bred beyond the seas; and the one only University of Ireland doth exclude all Catholicks, thereby to make us utterly ignorant of literature and civil breeding, which always

followeth learning and arts, insomuch that we may boldly affirm that we are the most miserable and most unhappy nation in the world.

17. We hold ourselves likewise most unfortunate, in that we are not admitted to any office, or place of honour, advancement, or profit, either military or civil, within this isle, we being as capable and fit for the same as any other nation.....

Now forasmuch as we the Catholicks of this your realme of Ireland are for rank, quality, estate, fortunes, and number, by far the most considerable part of the land, and cannot with safety lay down our arms before we receive an assurance of redress...we are humble suitors unto your most pious and clement Majesty, that you will vouchsafe to apply a sovereign cure...to these our violent maladies....

And our further request is, that for our more satisfaction, your Highness will be pleased to deign your particular answer in writing to every peculiar head and article of this our Remonstrance, and therein give that clear testimony to all the world of your sense of these our pressures and afflictions...that future ages for the same may reverence and celebrate your memory....

A.D. 1641.

33.—Educational Grievances of Ulster Puritans.

[*Remonstrance*; text in Gilbert, *Affairs in Ireland*, 1641-52, Vol. 1. Part 1. Dublin, 1879: pp. 374 sq].

The humble petition of the Protestant inhabitants of the counties of Antrim, Downe, Tyrone, etc., part of the province of Vlster in the Kingdom of Ireland, concerning Bishops....by reason of their overruling lordly power, as it was presented to the Right Honourable....House of Commons in this present Parliament, and accepted of that Honourable House. London, printed 1641.....

A particular of manifold evils and heavy pressures caused...by the Prelacie....

9. Lest those who could not be admitted into the ministery, undertaking to teach schoole, should there lay impressions of piety and good learning, they urge upon the very schoolmasters a subscription beyond what is enjoyned by their own canon, and punish...the refusers thereof: So as the schooles formerly much frequented, are now utterly desolate, to the spoyle of youth....

10. Thus while they proceed so severely and unjustly in punishing

the refusers to their unlawfull commands, though never so honest and able men, they favour Popery to the continuance and great increase thereof; Hence

11. Masses publikely celebrated...to the great grief of God's people....

12. They permit frieries and nunneries to bee within their diocesses... yea....in the very places where some of the bishops have their speciall residence.

13. In many places of the land where Protestants are forbidden and restrained, Papists are permitted to keep schooles; unto some whereof such multitudes of children and young men doe resort, that they may be esteemed rather Universities, teaching therein not only the tongues, but likewise the liberall arts and sciences.

A.D. 1641-48.

34.—The Franciscans in Irish Education. (Rome, Louvain, Quin Abbey).

[(*a*) *Hist. MSS. Commission*: Franciscan MSS. 1906, p. 194. Rury O'More, Wexford, to Hugh Bourke, O.F.M., Belgium, 20 Sept., 1642.
(*b*) F. Antonii Bruodini, O.F.M. Propugnaculum Catholicae Veritatis. Pragae, Anno 1669. Bk. iv., c. xv., pp. 711-12.]

(*a*) If we may afore Flan Mac Egan dies, we will see an Irish schoole oppened, and therefore could wish heartily that those learned and religious fathers in Lovayne did come over in hast with their monuments and with an Irish and Latin print.

(*b*) Pater Eugenius O'Cahane nobilibus in Tuomonia natus parentibus, Ordinem S. Francisci...decimo sexto aetatis suae anno ingressus....circa annum 1628....Romam petiit, ibique in nominatissimo S. Isidori Patrum Hibernorum Collegio, sub moderamine illius tunc Collegii virorum et Patrum, Lucae nimirum Waddingi, Antonii Hiquaei, Ioannis Pontii et Thaddaei Dalaei (quorum memoria in benedictione est) talem fecit in spiritu et litera profectum qualem de ingenioso iuvene...prudens sperare possit. Absolutis studiis...Neapolim se contulit, ubi non sine magno studiosorum profectu...Philosophiam docuit. Demum Patriae suae prodesse volens...in Hiberniam anno 1641 navigavit...Catholicis iam Anno Domini 1643 praevalentibus contra haereticos, Eugenius noster... publicas aperuit in Conventu Oppidi de Quenhi in Tuomonia, Scholas.... Confluit ex variis Hiberniae Provinciis ad dictas scholas tanta Iuvenum multitudo, quod Anno Domini 1644 ultra 800 numeraverint studiosos, inter quos ego ipse cum aliis octodecim Bruodinis fui....

35.—Dublin Castle and Catholic Claims in Education.

[*Hist. MSS. Commission* : Egmont (*i.e.*, Percival) MSS., Vol. I., pp. 223-4 (1905) : written at Oxford, April or May, 1644, and presented to the King.]

" The answer of the Protestant delegates from the Council of Ireland (Sir W. Stewart ; Sir. G. Lowther ; Sir Philip Percivall ; Justice Donelan) to the propositions of the agents of the Confederate Catholics of Ireland."....

7. " This proposition touching the incapacity...of building of schools for the education of their youth...doth obliquely cast some aspersions of tyranny on the state, as though the natives had not power to have civill education in their own country....Whereas in truth it is far otherwise....

" Touching the education of youth, ample provision is already made in the Kingdom of Ireland.

" By the Statute 28 Henry VIII. c. 15 the minister and incumbent in every parish shall keep a free school in the parish, by himself or deputy, for the teaching of children the English tongue.

" By the Statute 12 Elizabeth, c. 1, there is a free school in every diocese for the Latin and Greek tongues and other grammar learning at the charge of the clergy and impropriators of the diocese.

" In all plantations made by the King and his royal father, there be free schools erected richly endowed with lands and revenues worth one two or three hundred pounds per annum.

" There is a free school kept by the Court of Wards for the education of his Majesty's wards.

" There be free schools in divers corporations founded by protestants, none that ever we know founded by papists.

" There is a college and university founded and endowed by Queen Elizabeth, augmented by King James ; the revenues of it were worth about 1500*l* per annum, till they were destroyed by the rebellion.

" Yet we humbly conceive that it is very fit, if so it may stand with his Majesty's good pleasure, that they be allowed to build as many free schools and Universities as they please, so that they be ordered and governed by protestant schoolmasters, ushers, teachers, and governors, and by such laws and statutes as are agreeable to the laws of the land."

9. " Touching the Court of Wards...great care is taken in bringing up the heirs of the nobility and gentry, his Majesty's wards, in religion learning and virtue ; a school, schoolmaster, usher, and all other necessary attendance, is kept for them, which hath gained many good protestants ;

and truly this is the greatest tyranny and insupportable oppression that makes the Court and officers of the Wards be clamoured against, because that so great care is taken for bringing up the youth his Majesty's wards in true religion."

A.D. 1644-46.

36.—Education in the negotiations for Peace between Charles I. and the Confederate Catholics.

[*Carte Papers :* (*a*) x. 46 ; (*b*) xii. 150 sq. ; (*c*) xii. 140 ; (*d*) xv. 102 ; (*e*) xv. 126-7 ; (*f*) xv. 180-1.
Gilbert : *History of the Confederation and War in Ireland,* Vol. v. : (*g*) 37-8 ; (*h*) 96 ; (*i*) 144-5 ; (*j*) 192 ; (*k*) 286 sq.]

(*a*) March 28, 1644.

The demands of the Roman Catholicks of Ireland, humbly presented to his Sacred Majestie..... :—

7....and that for the education of youth, An Act be passed in the next Parliament for the erecting of one or more Innes of Court, Universities, free and common schooles.

(*b*) The Answeare of James, Marquess of Ormonde, His Majestie's Commissioner for the Treaty...of a Peace....

To the 7th : His Majestie...will willingly consent to the erecting of an Inns of Court, Universitye, or Free Schooles ; Provided that they be governed by such statutes, rules, and orders, as his Majestie shall approve of, and be agreeable to the customes of England.

(*c*) Reasons why the Roman Catholick subjects.....are not satisfied with the Lord Lieutenant's Answer....

Reasons against part of the 7th Answer : The clause in the said answer concerning Inns of Court, and Free Schooles, as it is expressed in the answer, will debarre Roman Catholicks, so long as they are of that Religion, from attaining to the knowledge of the lawes of the land, or any other learning within this kingdom.

(*d*) The Answer of James, Marquess of Ormonde...to the requests... upon the further explanation and inlargement of his answers....

7 : Touching your desire that the explanacion upon the answer to the seventh be inlarged as to Universityes, and to Free and Common Schooles, you may rest satisfyed with his Majestie's former answers....

(*e*) Further requests upon his Excellency...his Majestie's Commissioner ...upon his Lordship's late answers....

7. We conceive it a very hard condicion, that a Christian nation should not be admitted the meanes for their education and breeding, and therefore do desire your Excellency to take this proposition for the Universities, Free and Common Schooles, into further consideracion, and to give a more satisfactory answer thereon.

(*f*) [Endorsed] To the Lord Viscount Muskry.

To the 7th His Majestie doth admitt that it were a very hard condition that a Christian nacion should not be admitted the meanes for theire educacion and breeding. Butt he conceiveth that the proposers can by noe meanes affirm that their nacion is in that condicion, for they doe well know, first [28 Hen. VIII. cited], secondly [12 Elizabeth cited], thirdly, that his Majestie and his royal father, King James, did erect severall Free Schooles in this kingdome...and liberally endowed the same ; fourthly, that there are Free Schooles erected in severall Corporations in this Kingdom, and some by particular persons, in all which schooles the proposers well know that the youth were and are taught without any difference made in respect of religion, and that there is noe law inhibiting the teaching of any youth of what religion soever in any of these schooles ; and lastly, there is a Universitie erected in this kingdom, founded by the late Queen Elizabeth, and since further largely endowed by his Majestie's Royall father, where by the foundacion the natives are to be preferred before others...and many of them deservedly advanced to eminent dignities and promocions in this Church and commonwealth ; and his Majestie is further graciously pleased to give way to the erecting of Universities provided that they be governed by such rules and orders as his Majestie shall appoint.

(*g*) [Endorsed] Given by Mr. Dermot O'Brien.

In the 7th Proposition...wee find by your Excellency's answer...two statutes urged to satisfy us....By which lawes the marks of incapacity... are inforced upon the natives, than give the free liberty of subjects, as is desired ; and although there be no law inhibiting the teaching of any youth of what religion soever, yet it is manifest that some who were Roman Catholickes, and were learned schoolmasters, have without other exception than that of their religion, been forbidden to keep publique schools, in so much that they were driven to give pencions to Protestants to assume the name of teaching, though they took not the pains. And therefore it is humbly desired that your Excellency...take...the said 7th

proposicion to further consideration ; and to ascertaine what rules and orders you expect the Universities agreed to be erected, should be governed by, to the end we may understand how far the same shall tend to the accomplishing of our request in that proposicion.

(*h*) [Endorsed] A paper relating to the Treaty of Peace.

By his Majestie's answer to the 7th Proposition, his Majestie, as a mark of favor and honor to the nation, is gratiously pleased that one or more Inn or Innes of Court be erected, which....is in the former answer denyed in that latitude that it is now granted.

(*i*) [Ormonde's Memoranda.]

7. Universities, as is already assented, shall be agreed to.... Free Schooles I shall endeavour to gain the Councel to consent to ; but, if they do not, I undertake his Majestie shall command it to be allowed.

(*j*) [Demands and Answers]

To the 7th Proposition : His Majestie is pleased to allow of Free Schooles and Universities ;....and will in due time set down such orders as shall be fit and convenient for the regulating of them.

(*k*) Articles of Peace made...between his Excellencie James Lord Marques of Ormonde...by vertue of his Majestie's Commission under the Great Seale of England...of the one party ; and Richard Lord Viscount Mountgarrett, Donogh Lord Viscount Muskery, Sir Robert Talbot, Dermot O'Bryen, Patrick Darcy, Gefferey Browne, and John Dillon, Esquires, appointed and authorised by his Majestie's said Roman Catholique subjects...on the other party....

7. Item : It is further concluded...and his Majestie is further graciously pleased, that...the natives of this kingdom...may be enabled to erect one or more Inns of Court, in or neer the city of Dublin, and that....such students, natives of this kingdom, as shall be therein, may take and receive the usual degrees...they taking the ensuing oath [an oath of strictly civil allegiance 'upon the true faith of a Christian']. And that they may erect one or more Universities, to be governed by such rules and directions as his Majestie shall appoint : And it is further concluded... and his Majestie is graciously pleased, that the said Roman Catholique subjects may erect and keep free schooles for education of youth in this kingdom, any law or statute to the contrary notwithstanding ; all the matters of this article to be passed as acts of Parliament in the said next Parliament.

28 March, 1646.

37.—The Commonwealth and Religion in Trinity College.

[P.R.O., Ireland; Commonwealth Records: (*a*) A. 89, folio 10; (*b*) A. 5, folio 105.]

(*a*) [The Commissioners of the Parliament of the Commonwealth of England for the ordering and settling of the Affairs of Ireland: To Mr. Owen, Minister (Chaplain to Cromwell in Ireland.)]

The Parliament, being desirous to advance Religion and Learning in Ireland, have Commanded our endeavours to improve their interrest for the promoting of that worke....Wee have inquired into the present State and Condicion of the Colledge of Dublin, and doo find the said Colledge furnished with very few officers or other members fit to bee continued there...Wee desire that you...will seriously consider what Lawes, Rules, Orders, and Constitucions are fitt to be established in the said Colledge. Wherein we desire that the educatinge of youth in the knowledge of God and the principles of piety may bee in the first place promoted.....What God shall direct you in this Matter wee desire you to Communicate to us with all convenient expedicion, and likewise what qualificacions are requisite in the admission of persons according to the course now used in the University.

2 July, 1651.

(*b*). The Lord Deputy and Councel being desirous to give all due incouragement for the Advancement of Learning and to promote Godliness; and, on the contrary, to discountenance Vice and what hath a tendency to looseness, and prophaneness; It is therefore thought fitt and Ordered, that Dr. Wynter, Master of Trinity College, Dublin, doo call the respective Fellowes, Students, and other members of the Colledge together, exhort them to a Carefull walking, becoming the Gospell, and to build up one another in the knowledge and feare of the Lord, dilligently to attend publique prayer...and also by encouraging private Christian meetings together in the Colledge or elsewhere...that they may increase in the saving knowledge of Christ....

23 March, 1655. [1656.]

38.—School in an Irish bog district, under Cromwell.

[Hogan Transcripts, folios 656-7, 'Status ac Conditio Hiberniae, 1652-6,' a P. Quyn, Superior Miss. S.J., text in Arundel Library, Stonyhurst.]

P. Jacobus Fordus,....in medio vastissimi paludis, ubi terra nonnihil

firmior erat, aediculam construxit, ad quam vicinorum adolescentes et parvuli convenerant, et modo conveniunt, ut literis imbuantur, et fidei ac virtutum rudimentis exerceantur,....parvuli isti, exemplo magistri, continuis vacant mortificationibus et jejuniis....

A.D. 1655.

39.—Popish Schoolmasters detected in Meath and Louth.

[P.R.O., Ireland ; Commonwealth Records, A. 5, folio 99.]

Popish Schoole Masrs to be supprest.
Lord Deputy and Councel of Ireland.

Whereas it is informed that severall Popish schoolemasters doe reside in severall parts of the Counties of Meath and Lowth, and teach the Irish youth, trayning them up in Supersticion, Idolatry, and the evill Customs of this Nacion, these are to require the Commander-in-Chief of those Counties, and all Officers of the Army and Justices of the Peace, and every of them, uppon complaint thereof made, to take order for the speedy suppression of such Schoolemasters, and thereof to make return to this Board in case of Obstruccion, that further Order may be given for their due punishment as shall be thought fitt.

Dublin, 19 March, 1654. [1655.]

A.D 1656.

40.—A Board to control Protestant Grammar Schools in Ireland.

[P.R.O., Ireland ; Commonwealth Records, A. 5, folios 109-10.]

Committee appointed for regulacion of Schooles in Dublin, &c.

Upon consideracion had of how greate consequence it is thatt all Schooles appointed for trayning Up the youth of this Nacion in Learning should also bee the Nurseries of piety and good manners, especially in this Cittie of Dublin where there is a great number of Orphants and other the Children of Protestant parents ; ffor the better regulating and management of the free-schoole there, and other Schooles within this Nacion, It is thought fitt, and Ordered that Coll : John Hewson, Governor of

Dublin, Thomas Hooke Esquire Mayor of Dublin, Coll : Hierom Sankey, Coll : Richard Lawrence, Doctor Samuel Winter, Doctor Henry Jones, William Basil Esquire, Major Anthony Morgan, Doctor John Harding, Doctor Wm. Petty, Benjamin Woolsey Esquire, Mr. Wotton, and Mr. Claudius Gilbert...bee...hereby appointed a Committee to superintend and from time to time (as there may be occasion) to visit the said free-schoole and other Grammar-Schooles in Dublin or else where, and soe to inform themselves (by the best wayes and meanes they can) concerning the abilities, piety, and good conversacion of the Respective Masters and Ushers of those Schooles ; where they have been taught, and by what Authority Establisht ; and also to consider of the Government exercised in those Schooles, Whether the Method and Order therein used for the Advancement of Learning bee agreeable to the Rules and Discipline used in the ffree-schooles of Literature in England or Holland, known to any of the said Committee ; who are also to Enquire whether the said Schoolemasters and Ushers doe make it their Study and Care to promote Godlines...among their...Schollers...by praying among them, Instructing and Catechizing them....and from time to time requiring an Accompt... of what they have heard Preacht...And return an Accompt in writing unto this Board...for the future better disciplinating and Well ordering of the same.

Dated at Dublin the 30th of March, 1655. [1656].

A.D. 1657.

41.—Regulation of Endowments for Grammar Schools.

[P.R.O., Ireland ; Commonwealth Records, A. 27, folio 53.]

That by Commission under the Greate Seale of Ireland, directed unto such persons within every county there, as the Lord Deputy and Councel shall make choice of, It be carefully inquired into, what ffree-schoole or schooles were formerly erected in each citty, town-corporate, and county within Ireland ; what yearely maintenance was formerly belonging unto the said ffree-schoole or schooles within each county....as alsoe what it will now fall short of £100 per annum in each County ; And that upon return thereof there bee allowed and paid yearely out of Rents formerly belonging to Bishopps Deanes and Chapters within each respective County in Ireland, soe much as will make up the said present Revenue.... £100 yearely ; and where noe such meanes was formerly allowed, that in

such County there bee allowed...for...such ffree-Schoole as shall be found fitting to be ordered there,...soe much yearely maintenance as the said Lord Deputy and Councel shall conceive meete, Provided they exceed not the allowance of £100 yearely....in each of the Countys.

27 March, 1656. [1657.]

A.D. 1657.

42.—Puritan plans for the children of the poorer Irish.

[P.R.O., Ireland ; Commonwealth Records, A. 27, folios 53-4.]

Oliver P.

Whereas the poorer sorte of Irish in Ireland doe, as well as the rich, abound in children, and have for the most part noe other meanes to support them and their said children, but either by begging or stealeing or both, by which meanes they not onely prove very burthensome but alsoo unnecessary members of the Comonwealth ; and whereas the said children would (noe doubt) in time prove of excellent use, if there were some course layd downe whereby they might att the age of tenn yeares and upwards bee taken from their Parents and bound Apprentices to religious and honest people in England or Ireland, that would not onely make it their business to breede them as well principally in the fear of God, as in such honest callings whereby they might bee enabled, when they come out of their apprenticeships, to gett their liveings by their owne Industry ; And whereas it is likewise found by dailey experience that there is a greate want in England of labourers and servants of all sorts, occasioned partly by the late warr and partly by carrying of both men and women to forraigne Plantacions ; as also for that (noe doubt) it would be a worke most acceptable to the Lord to have the said children bred and brought up as aforesaid ; That for the effecting and carrying on of a work of soe greate piety a publique Collecion be appointed to be made upon a certaine day, once every yeare, in all the respective Parishes within Ireland...in such manner as you shall thinke meete : that the Collecions soe made be committed to such handes and putt into such a way of distribucion in Ireland as shall be found most conduceing to effect and bring to passe soe pius, charitable, and advantagious a worke as the educateing of the said poore Irish children may hereafter proove to the Comonwealth.

27 March, 1656. [1657.]

A.D. 1657.

43.—Town property in Ireland assigned to an English Academy.

[P.R.O., Ireland ; Commonwealth Records, A. 28, folio 156.]

Oliver P.

To our right trusty and well beloved Our Deputy and Councel of Ireland.

A peticion and proposall by some well-minded persons, lately presented to us, for the purchasing, with such Debentures or other publique faith debts as were properly satisfiable and Chargeable upon Ireland, a certain number of howses to the value of aboute £2,000 a yeare in such townes as are yett undisposed of in Ireland...forthwith to assigne and sett over to persons (to bee approved of by our Self) in trust for the carrying on a forraigne Correspondency with Learned men, for the supplying and assisting also such at home and abroad whose Learning, Parts, Studies, and abilities have made them capable of being in some way or other Extraordinary Usefull to the Publique, and....conduceing to the Advancement in Generall of Learning....[We do] judge it worthy of all Encouragemente, desiring that the same may likewise receive all due assistance...from your Lordships...And that therefore soe many howses, not exceeding in the whole the said two thousand pounds a yeare, as shall at six yeares purchase...amount unto the Debentures and Certificates delivered in by the said Petitioners or their Agents....in such Townes...as is more particularly prescribed....in the Order of Us and our Council...Your speedy despatch therein may give a considerable advantage to this work....

Whitehall, 30 December, 1657.

A.D. 1657-1712.

44.—Erasmus Smith provides for the education of the children of his tenants.

[Endowed Schools (Ireland) Commission, 1857, Vol. II. p. 391 ; Educational Endowments (Ireland) Commission, Report, 1885-6 (Cd 4903), p. 298 ; and Report, 1891-2 (Cd 6783), p. 191 sq.].

(*a*) [Originating Indenture, December 1, 1657.]

This indenture made the 1st day of December in the year of Our Lord God 1657 between Erasmus Smith of London Esqr. of the one part and Henry Jones Doctor in Divinity.... John Byss Esqr. Recorder of the

City of Dublin...Colonel Jerome Sanckey....Edward Roberts Esqr. Auditor-General of Ireland, James Standish Esqr. Receiver-General of Ireland... of the other part. Whereas most of the sins which in former times have reigned in this Nation have proceeded chiefly of lack of the bringing up of the youth of this Realm either in public or private Schools...:in Literature and good manners....Now this Indenture Witnesseth that the said Erasmus Smith...for the great and ardent desire which he hath that the poor children inhabiting upon any part of his lands in Ireland should be brought up in the fear of God and good literature and to speak the English tongue...for the sum of 5s. sterling...doth bargain and sell unto the said [persons, lands in Roscommon, Galway, etc.]...to the intent that...the said Trustees...shall cause five schoolhouses for the teaching of grammar and the original tongue and to write read and cast accounts to be built in [Sligo, Galway, Tipperary, Antrim and a place to be fixed]... and shall pay...the sum of £40 sterling, and not under,....to every one of the said Schoolmasters for teaching the poor inhabiting on the premises. ...And the intention of all parties to these presents is that the children of the poor tenants inhabiting on the lands aforesaid and the children of such as are poor or lived by their labour are to be taught at the said schools free... Provided that in the first place the children of the tenants and inhabitants of the said land and other the lands of the said Erasmus Smith...be first provided for, and after them such as shall be educated in the said schools being poor, and for want of such for the relief of such other poor scholars as in the judgment of the said Trustees...shall be held fit to receive the same ....It is further by these presents declared to be the intention of all parties thereunto that the said Schoolmasters...be obliged twice every day to pray with such scholars as he or they shall respectively teach....And that the said Schoolmasters...shall likewise catechise his or their said scholars once every week of some weekday in the catechism published...by the Assembly of Divines....

Enrolled in the Office of the Rolls of His Highness Court of Chancery in Ireland the 16th day of March 1657, and examined by me B. A. Wallis, Clerk of the Rolls.

(*b*) [Charter of King Charles II, 26 March, 1669.]

Charles the Second...to all to whom these presents shall come, greeting :

Whereas Erasmus Smith Esquire, did heretofore intend to Erect five Grammar Schools...upon due consideration being had of the necessity of settling a more liberal maintenance upon the several schoolmasters,... by making some provision also for clothing poor children, and binding them out apprentices,...it hath been thought fit by the said Erasmus

Smith, to reduce the said five Grammar schools unto three....And the Right Reverend Father in God, Henry Jones, Lord Bishop of Meath, John Bysse, our Chief Baron,...and Hierome Sankey and Edward Roberts, Esquires...as Trustees for the said Erasmus Smith, did...exhibit their petition....

We, graciously affecting so good and charitable a work...do give, grant and confirm,...unto the said Erasmus Smith...and assigns, full power...to found and establish three Grammar Schools....

And likewise there shall be...schoolmasters...and ushers...which... shall instruct all such children in the respective schools to write and cast accounts, and as far as the children are capable, shall teach and instruct them in the Latin, Greek, and Hebrew Tongues, and fit them for the University, if the same be desired....

To the end the good and pious intentions of the founder may in all things be preserved as much as is possible. We have also thought fit, at the humble petition of Erasmus Smith, to...declare further that we do well approve of these rules...following, viz. :

Also the said Masters shall duly, once every week, on each Lord's Day, catechise their scholars, and for that purpose shall make use of the catechism set out by the late Most Reverend Father in God, James Usher, Lord Archbishop of Armagh.....

And moreover it shall be lawful for each Master to receive of every Scholar, at his entrance,...Two Shillings, except the twenty poor Scholars.... and except the children of tenants to and inhabitants upon the lands... belonging to Erasmus Smith...who are all to be freely admitted....

(*c*). [Minute-Book Entry, Governors of Schools of Erasmus Smith, 1680.]

We have also inquired into the state and condition of the schools at Drogheda and at Galway: we find that notwithstanding there are schools settled, yet there are but very few whose children are taught there, by reason that other schools are permitted in those places, and that those who are of the Popish religion will not suffer their children to be educated in those schools nor by the schoolmasters; which seems a discouragement to them, and will in a great measure render as well the charity of the donor, as the cost in setting and maintaining schools ineffectual, if it be not soon prevented. We therefore humbly propose that some effectual way be taken to the end that none may be permitted to teach grammar in or near the towns of Drogheda or Galway, but what is taught in your schools, without which the object of your schools will be frustrated.

(*d*). [Order of the Governors of the Schools Founded by Erasmus Smith Esquire, 12th July, 1712.]

Ordered, That the following Rules, to prevent youths educated in the Free Schools founded by Erasmus Smith from turning Papists, be duly observed in each of the said schools :—

1st. That prayer be said morning and evening in each of the said schools, by the master or usher, out of the liturgy by law established, at which every youth shall be obliged duly to attend.

2nd. That every youth educated in the said schools shall be instructed by the master or usher in Doctor Mann's catechism, and upon Sundays be publickly examined in the same in church.

3rd. That every person educated in the said schools shall duly attend the publick service in the parish church where each school is situated, every Lord's Day...and upon neglect thereof...to be expelled the said schools.

4th. That every person educated in the said schools, when he is sufficiently instructed in the aforesaid catechism, shall be brought by the master or usher to the bishop to be confirmed.

A.D. 1657-70.

45.—The State Church and the Jesuit School at New Ross.

[Hogan Transcripts, folios 757, 779-781, 783, 787. Letters from Ireland to Rome, 1670].

Stephen Gelosse, S.J. has been working in and near New Ross this year 1669, and ever since 1650....When the plague and Cromwell's tyranny ceased, Father Gelosse...taught a small school...in a wretched hovel beside a deep ditch, and there educated a few children furtively. When the king was restored, his companion thought they might make a venture : the hut was levelled, and a large house built, where they opened a school. This school became famous, and drew scholars from various parts of Ireland...There were 120 boys, of whom 35 (18 Catholics and 17 Protestants) were boarders : the Jesuits were obliged to take the Protestant scholars by their parents. This school flourished for six years, encouraged both openly and privately by Protestants. We had all the usual exercises of piety and learning, and we amused and instructed the people by plays. Some Puritans became angry at this, and cited Fr. Gelosse's companion before the pseudo-episcopal court, accusing him of contravening the

statute of Elizabeth, which forbade papist schoolmasters to teach. The accused said that these laws referred to teaching for money. The judge said that no one taught for nothing. The accused offered to give securities to the court that he would pay a hundred pounds, if ever, as far as depended on him, he took a pension from scholars. The judge ordered him to teach no more. He was obeyed for three days : and then, relying on the support of influential Protestants, they resumed teaching. Fr. Gelosse took charge of the three lowest classes ; the other had the two higher schools..... The pseudo-bishop's Vicar was indignant at this. Contrary to the usual practice, he held a Court of triennial visitation, and citing the Jesuits before him, rebuked them for teaching in defiance of laws enacted by many kings and parliaments. One of them quickly replied that he would obey, "provided that you order us positively to desist from teaching." He was afraid to give this order, as it would annoy many protestants who wanted to secure education for their children.....

In the month of April 1668 they entered the town itself to hold school, but they felt that it would soon be closed. After about three months both Jesuits were summoned to appear in the pseudo-Archbishop's court in Dublin. Fr. Gelosse went, was forbidden to teach, and did not teach for two months. His companion refused to go, on the ground that he was out on bail, and was bound under a heavy penalty to present himself in court at New Ross when called on. He taught the boys himself for a while, and then assuming the function of head master invited Fr. Gelosse to come back as his assistant. Soon afterwards he had a tragedy acted in the chief square of New Ross, after the manner in use in our Belgian schools. This was done with the unanimous consent of the Protestant officials of the town. The play lasted three hours, and was witnessed by a very large throng of Protestants and Catholics, many of whom came from distant towns to witness the novel spectacle. The acting and scenery were all that could be desired, and drew much applause from the spectators....At the end of the play there was a distribution of prizes. In the year 1669 the New Ross College surpassed all the schools of the Kingdom, in the number, quality, and progress of its pupils, in their readiness in speaking Latin, and in discipline, piety, and morality. The number of day scholars and of boarders increased very much...it was necessary to send another Jesuit to help.....

The year 1670 was fatal to the College of New Ross. A parson who had in vain attacked it for two years previously, this year openly directed against it the efforts of a common school master and of some of the townsmen. They made such complaints against the College in the pseudo-

bishop's Court, that it was decided to be better to leave the town. During the month preceding the departure from New Ross, four dramatic pieces were presented publicly ; and at the last of these the townsfolk and the scholars, even the Protestants, expressed their regret in the sincerest way. Most of the towns in the Kingdom deplored the closing of the school, which deprived their children of the opportunity of a good education.

At the breaking-up of the College at New Ross, the third member of the staff went to Waterford. Father Gelosse started a school near Dublin, with forty pupils...The Primate of Armagh asked for the aid of Father Gelosse's assistant at New Ross [Stephen Rice, the writer of this account]. His Grace, who had recently returned from Rome, was most desirous by the good education of youth to keep Ulster, now confided to him, in the service of God and of the King...He at once got a house built as a school and as a residence for three Jesuit teachers.

A.D. 1665.

46.—Schoolmasters dealt with by the Act of Uniformity.

[*Irish Statutes*, 17 and 18 Car. II. c. 6.].

Act of Uniformity.

5. Be it further enacted...that all...tutors of or in any colledge, hall, house of learning, or hospital...and every schoolmaster keeping any publique or private school, and every person instructing or teaching youth in any house or private family as a tutor or schoolmaster...shall subscribe the declaration...following, scilicet

> I, A. B. do declare, That it is not lawful upon any pretence whatever to take arms against the King...and that I will conform to the liturgie of the Church of Ireland as it is now by law established ; and I do declare that I hold that there lies no obligation upon me, or upon any other person, from the oath commonly called The Solemn League and Covenant...and that the same was in itself an unlawful oath.

upon pain that all...failing in or refusing such subscriptions, shall lose and forfeit...his school, and shall be utterly disabled and *ipso facto* deprived of the same.

6. And be it further enacted...That every schoolmaster, or other person instructing or teaching youth in any private house or familie

as a tutor or schoolmaster, be required to take the oath of allegiance and supremacie, which oath is to be administered by the ordinarie ; and if any schoolmaster or other person...shall instruct or teach any youth as a tutor or schoolmaster, before license obtained from his...ordinarie of the diocess, according to the laws and statutes of this kingdom (for which he shall pay twelve pence onely) then every such schoolmaster and other...as aforesaid, shall...for the first offence, suffer three months imprisonment, and also forfeit...five pounds.

A.D. 1669-75.

47.—Protestant schoolmasters and Jesuit Schools at Dublin and at Cashel.

[Hogan Transcripts, folio 751. Letter of Stephen Rice, S.J., to Rome, written 15 July, 1677.]

(*a*) Two Jesuits educated about 30 boys in Dublin. They were obliged to teach in one small room, partly through fear, and partly through poverty. When the school grew in numbers and reputation, the protestant schoolmasters grew jealous ; and by their threats and complaints caused the school to be closed for a whole year.

(*b*) The school at Cashel was more successful and permanent. Its reputation spread through Tipperary and its neighbourhood. Several scholars came from a distance to it, and were allowed to do so by the heretic schoolmaster, on condition that none but Catholics should frequent the Jesuit school, and that they should pay the pension to him. Here a roomy house was built for schoolrooms and for boarders. The first public result of the school was a notable drama, acted for the Archbishop, Dr. William Burgat, who had just come from Rome to the see of Cashel. It was witnessed with great favour by all, even by non-Catholics.

A.D. 1670-73.

48.—The Government, Archbishop Oliver Plunket, and the Jesuit School at Drogheda.

[Hogan Transcripts, folios (*a*) 365, (*b*) 372-3, (*c*) 377-9, (*d*) 373, (*e*) 390-1, (*f*) 391. The Archbishop's letters, in Italian, are signed 'Oliviero Armacano'].

(*a*) [To the Secretary of Propaganda, Rome, 26 April, 1671.]

The nobility and gentry of the whole province of Ulster, excepting three, are deprived of their lands, and from being proprietors have become

tenants ; they have now no means to educate their children...Catholic teachers were not at all tolerated...I invited the Jesuits into my diocese.... I built for them two schools, where about 150 boys are educated, and 25 ecclesiastics...One of the fathers instructs...the ecclesiastics...the same father teaches the rhetoricians for two hours in the morning, and two hours in the afternoon...The other Jesuit is occupied in teaching syntax and grammar...Let us aid the poor children, many of whom have been perverted by going to Protestant schools.

(*b*) To the Internuncio at Brussels, 22 September, 1672.]

The whole kingdom is indebted to you for the stipend procured for the Jesuits...What efforts I had to make, to sustain them ! How many memorials were forwarded to the Viceroy and the Privy Council against me and against them ! They cause the more annoyance to our opponents because they are at Drogheda, only four hours' journey from Dublin, where no Catholic school is allowed....But now even our opponents approach me and them, in order to have permission for their children to come to them. And indeed many Protestant boys come to them, belonging to the principal families, who afterwards assist us in defending them....The Viceroy gave me half a promise that he would not disturb them ; but as the money promised by the King was not given, I found myself in difficulties...The Catholic gentry lost their possessions and estates...it is impossible for them to send their children to the Catholic kingdoms. Hence it is a great relief to them to have Catholic masters here. Before my arrival they were obliged to send their children to Protestant teachers....

(*c*) [To John Paul Oliva, General of the Society of Jesus ; from Dublin, 22 November, 1672.]

I have three fathers in the diocese of Armagh, who by their virtue, learning, and labours, would suffice to enrich a kingdom. [Stephen Rice ' never weary of teaching ' ; Ignatius Browne, ' a notable preacher in the English Language ' ; and Father Murphy ' who preaches well in Irish ']... In the schools there are 150 boys ; they are, for the greater part, children of the Catholic knights and gentlemen ; and there are also about 40 children of the Protestant knights and gentry. You may imagine what envy it excites in the Protestant schoolmasters and ministers to see the Protestant children coming to the classes of the Society...The city of my diocese, where their residence is...is called Drogheda...The country around is for the most part inhabited by orthodox knights and gentlemen ; and in the city there are rich merchants and artisans of good standing....

The Viceroy, my Lord Berkeley, was most friendly to me, and esteemed me much more than I deserved—et in verbo ipsius laxavi rete—... and the present Viceroy, the Earl of Essex, a wise, prudent, and moderate man, is nowise inferior to his predecessor in his kindness towards me, as also to the schools. As they have lasted these two years and four months, so we may hope that God, through the intercession of St. Ignatius, will grant them a long life....

(*d*) [To the Internuncio at Brussels, 8 October, 1673.]

God alone knows all that I have expended, in frequent journeys to Dublin, to reply to the memorials which Protestant ministers and teachers presented to the Viceroy against the Jesuit schools...The whole kingdom, as far as regards ecclesiastical matters, enjoys at present the greatest peace. God grant that the next Parliament may give us no annoyance....

(*e*) [To the Internuncio at Brussels, 12 November, 1673.]

The state of Catholic affairs in this Kingdom...is far worse now than heretofore...It is now expected that no Catholic will be allowed to live in cities...The Government here dare not moderate in any way our sentence of banishment, or give us a longer respite than the 1st of December, through dread of Parliament, which is so severe against Catholics...I shall retire to some little hut in the woods or mountains of my diocese, with a supply of candles and books...The Viceroy is very friendly towards me, as are all the Councillors of State ;...the schools which I erected gave them some annoyance, but I satisfied the more moderate amongst them by explaining that they were erected for no other purpose than to instruct the youth in the Christian doctrine and in letters, that thus they might be useful for the State, and for the service of the King ; and that otherwise they would become vagrants, rogues, and highway robbers, and disturbers of the peace and social order.

(*f*) [To the Secretary, Propaganda, Rome, 15 December, 1673.]

Matters here have been very severe, the more so as the meeting of Parliament is at hand on the 7th of January next, so that I am in concealment...I sometimes find it difficult to get even oaten bread, and the house where I and Dr. Brennan are is of straw, and thatched in such a manner that from our beds we can see the stars....but we are resolved rather to die from hunger and cold than to abandon our flocks...

There is nothing which occasions me more grief than to see the schools which were instituted by me, now destroyed after so much toil. What will Catholic lads do, who are both numerous and full of talent ? The schools continued till the close of November last ; they commenced at the

beginning of July 1670, so that they lasted three years and five months. The Fathers of the Society indeed behaved well, and toiled exceedingly in them: they generally had about 150 boys....

A.D. 1670.

49.—'Plain and Downright Counsel' to Trinity College.

[*Calendar S.P.*, Ireland, 1669-70, p. 115, 26 April, 1670. 'Diurnil of the Lord Lieutenant's (John, Lord Berkeley of Stratton) doings in Dublin.']

[Tuesday the 26th [April] the University of Dublin, being introduced by the Lord Primate, came to do their duty to his Excellency. Dr. Ward made 'a most eloquent oration in Latin, to which his Excellency returned a short answer in English.']

That he did not pretend to be much a scholar, and yet he would not willingly want the little learning he had.

That the pleasure he took in it made him a friend to all professors of learning.

That, by praising him, he had shewed him what he ought to be, and that he would endeavour to make them true prophets.

That the exhortation they had cunningly and desirously insinuated under the disguise of commendations, he would requite with this plain and downright counsel—that they would bend their minds and studies to the most useful parts of learning that did most redound to the benefit of mankind; and that as they had concluded with a prayer so did he with a promise to give them all due encouragement.

A.D. 1680-81.

50.—Perils of a Popish Schoolmaster at Ennis.

[Hist. MSS. Comm. Ormonde MSS. (1911), April 23, 1681.]

[John Roane, Bishop of Killaloe, to the Duke of Ormonde.]

As to the first particular concerning the Popish schoolmaster at Inish [Ennis], Doctor Cargill by name, the Lord Clare spoke to me in August last that I should give way for Cargill to keep school at Inish till May next, and then he wd. be gone for France. I replied that if his Lordship

meant to license him, I should never do that for him, nor any other papist : he then desired my connivance, etc. Capt. Purdon told me within these four days....that he had committed two Popish schoolmasters and the Lord Clare had released and dismissed them....

A.D. 1686.

51.—Rival Schools in Kilkenny.

[Hist. MSS. Comm. Ormonde MSS., Vol. 7, pp. 444, 445, 448.]

(*a*) [Thomas Otway, Bishop of Ossory, to James Clarke.]

1686. August 18, Kilkenny.

...On the last Thursday in July, the visitors were at his Grace's School, where they found all things well, considering the great discouragement all things are under here, in which the very schoolboys have their share, who would be more humorous if the times were more serene. The master is certainly a very industrious man. There are in the school fifty-one. We are to have a University here, six of the natives who have studied at Paris intend to teach the arts and languages, and have hired a house for this purpose. They show no authority as yet for it. I send you one of the papers which they dispersed on Monday last, by which you will see their design. I desire you would, with my humblest duty, present it to his Grace...

[Enclosure.]

Deo Optimo Maximo.

Impiger huc propera : piger hinc procul esto profane !

A good method of teaching Humanity, Greek, French, Philosophy, etc., being much wanted in Ireland, some well-wishers of the nation thought fit to choose out of the Irish students at Paris six to teach the several classes methodically. Kilkenny is chosen by the approbation of all, as the fittest place for such a design. The teachers being desirous that nothing should hinder the progress of their discipline, engage themselves to furnish their boarders the books that shall be necessary—parents having very often been found negligent in that point. Their pension will be £10 sterling per annum, for which they will allow lodging, diet, schooling, books, and washing. Each boarder is to bring his bed, napkins, knife, spoon, fork, and the first quarter's pension. Those that come

from far will find little college-beds at a cheap rate by the teachers' means, who will have a particular care of such. As for those that diet abroad, they will give what reasonable gratuity their parents shall think fit according to their means. The poorer sort shall be taught gratis, provided they have their diet and lodging fixed. The school will be opened on 1st September 1686. Those that intend to come in the beginning, or soon after, are desired to give notice thereof to Mr. Edmond Galvan, or Mr. Francis Barnewell, at Mr. Nicholas Lee's, merchant, in High Street, in Kilkenny.

Gentlemen desirous of learning Hebrew, writing, etc., shall find the conveniency.

Nec praemia, nec exercitationis publicae, tragodiaeve, aut ejusmodi quicquam deerit, quo torpentes discipulorum animi ad summum litterarum amorem excitentur, accendanturque. Habebitur in Aula majori oratiuncula in laudem litterarum Humaniorum a F. B. Humanitatis Professore die Septembris 8a; altera vero in ignorantiam ab E. G. praefecto studiorum 2ma Octob.

(*b*) [Francis Marsh, Archbishop of Dublin, to the Duke of Ormonde.]

1686. August 23, Dublin.

Postscript. Just now I delivered to my Lord Lieutenant a printed paper published and dispersed at Kilkenny by six natives of this country, who have studied at Paris, and have chosen your town to set up an academy in, and, as I hear, have from a certain abbot in France the allowance of 400l. per annum.

A.D. 1694-1717.

52.—Jesuit Schools during the elaboration of the Penal Laws.

[Hogan Transcripts, folios 843, 847, 881-4.]

(*a*) [Nov. 25, 1694: Antony Knowles, Superior, S.J., to Rome.]

Nimia diligentia adversariorum, et nunc maxima, ne Nostri puerorum educationi dent operam....Sed pro zelo laborem et periculum audacter subeunt in latibulis.

(*b*) [Feb. 17, 1695: Antony Knowles, to Rome.]

(Kilkeniae) quos habui socios,...magistratus mitti in carcerem jussit, quia paucos docebant.

(*c*) [Feb. 12, 1717: Information forwarded to Rome.]

P. Michael Murphy nunc in capitali regionis urbe periculis se pro juventutis instructione exponit....Docuit graecam et latinam linguas per quinque annos, et nunc docet.

A.D. 1695.

53.—Education abroad prohibited.

[*Irish Statutes*, 7 William III., c. 4.]

An act to restrain foreign education.

Whereas many of the subjects of this kingdom have accustomed themselves to send their children..into France Spain, and other foreign parts ..to be educated, instructed, and brought up ; by means and occasion whereof the said children have....been prevailed upon to forget...the affection which they owe to the established religion and laws of this their native country...for remedy thereof be it therefore enacted...that in case any of His Majesty's subjects of this realm of Ireland at any time... shall pass, or go, or shall convey or send or cause to be conveyed or sent any child..into any parts beyond the seas...to the intent or purpose to... be resident in or trained up in any priory, abby, nunnery, popish university college or school, or house of jesuits or priests...or in case any of his Majesty's subjects shall...pass or go, or be conveyed or sent out of this kingdom...to be resident or trained up in any private popish family, and shall be in such parts beyond the seas by any...popish person instructed persuaded or strengthened in the popish religion, in any sort to profess the same, or shall convey or send...any sums of money or other thing for or towards the maintenance or support of any child already gone or sent, or that shall hereafter go or be sent, and be trained and instructed as aforesaid, every person so going sending or conveyed or sent, and every person passing or being sent across the seas,...being lawfully convicted in the form and manner hereafter mentioned..shall be for ever disabled....to prosecute any action .or suit, or be capable of any legacy, or deed of gift, or to bear any office..and shall lose and forfeit all his her and their goods and chattles..

2. If any information be given to any justice of the peace, that any such child..sum of money, or other thing, is or are gone, contrary to the tenor of this act, then every such justice of the peace is..authorised and required forthwith to cause to be brought before him all such persons

suspected or charged to have offended therein, and shall examine the person or persons so suspected or accused...and if...it shall appear probable that such child...sum of money, or other thing is or are gone, or sent away, then the said justice of the peace shall bind the said suspected person or persons...to give evidence...in the sum of two hundred pounds, or...greater sum...to appear at the next quarter sessions....The clerk of the peace...shall cause an information to be framed against such..suspected person or persons, who shall instantly answer thereto,...and in case... it shall appear probable to the said court that such sending or conveying was contrary to the true intent and meaning of this act, then he she or they shall take upon...themselves the proof where such child...so by them sent, then is, and also to what intent and purpose such sums of money or other thing, was or were sent by him or them beyond the seas ;... such going or sending shall be adjudged...contrary to this act, unless the party or parties denying the same, shall prove the contrary...or if by failure of such proof..it shall appear to the said court of quarter sessions of the peace, that such offence or offences hath or have been committed contrary to this act, the same...shall be a conviction, as well of the person ...sent as of the parties so sending ; and they and every of them shall forfeit and incur all the pains and penalties and disabilities before recited...and the one moiety of all such forfeitures to be...to him or them that shall sue for the same...by any..information.

10. And to the intent that no pretence may be made or used, that there are not sufficient numbers of schools in this realm to instruct the youth thereof in the English language, and other literature, be it further enacted..that one Act of Parliament, made in the 28th year of the late King Henry the eighth, called An Act for the English order, habite and language....and also one other act made in the 12th year of the reign of the late Queen Elizabeth, intituled An Act for the erection of free schools...which have generally been maintained and kept, but have not had the desired effect, by reason of such Irish popish schools being too much connived at, and all other acts and statutes now in force in this realm concerning schools, shall from henceforth be strictly...put in execution, according to the good intent and design of the same ; and... the judges of assize...are required...to be very circumspect in seeing the same put in due execution.

54.—The Children of Solicitors and Justices of the Peace.

[*Irish Statutes*, (*a*) 10 William III., c. 13 ; (*b*) 7 George II., c. 5 ; (*c*) 7 George II., c. 6.]

(*a*) An Act to prevent Papists being solicitors.

Whereas....by experience in this kingdom it hath been always found that papists solicitors have been and still are the common disturbers of the peace...and whereas at this time there are great number of papist solicitors and agents practising within the several courts of law and equity in this kingdom, by whose numbers and the daily increase of them, great mischiefs and inconveniences are likely to ensue, [none shall act as solicitors without first taking the oaths of allegiance and abjuration, and the declaration against transubstantiation, invocation of the saints, the mass].

And be it further enacted...That no person shall..act as solicitor... in any...courts and offices in this kingdom, but such..persons only who shall first take the said oaths, and subscribe the said declaration, and shall also educate all his children in the protestant religion.

(*b*) An Act for the amendment of the law in relation to popish solicitors, and for remedying other mischiefs.

1. Whereas the laws now in force against popish solicitors have been found ineffectual by reason of the difficulty of convicting such solicitors, and the mischiefs thereby intended to be remedied still remain, to the great prejudice of the protestant interest of this kingdom....

12....If any person or persons, now or hereafter to be admitted a barrister..or solicitor (such solicitors as were comprehended within the articles of Limerick excepted)....do or shall educate, or permit to be educated, any of his children who are now under the age of fourteen years, or shall hereafter be born, in the popish religion, such person shall henceforth be deemed a papist and disabled from being a barrister...or solicitor.

(*c*) An Act to prevent persons converted from the popish religion... educating their children in the popish religion, from acting as justices of the peace.

Whereas it is necessary for the preservation of the protestant interest, and of the peace of this kingdom, that no persons whatever should be justices of the peace in any part thereof, but such only as are of known affection to the protestant interest, and our present happy establishment ; be it therefore enacted...that no person who is or shall be converted from the popish to the protestant religion, shall be capable of being or acting

as a justice of the peace...who doth educate or cause to be educated in the popish religion all or any of his children who shall be under the age of sixteen years, and...such person so acting contrary to the true intent and meaning of this act, shall upon legal conviction thereof suffer one year's imprisonment..and forfeit the sum of one hundred pounds.

A.D. 1703.

55.—Additional penal laws as to education abroad, and education of minors.

[*Irish Statutes*, 2 Anne, c. 6.]

2. And forasmuch as by the said act to restrain foreign education, justices of the peace are required, upon oath to them made of the withdrawing of any child beyond the seas, to proceed further, as by the said act they are directed ; which oath it is not probable can be made by any protestant or protestants, who are strangers to such private transactions in popish families, when yet by the absence of such child there may be reasonable ground of suspicion of his or her having been sent away into parts beyond the seas, where...any two justices of the peace...shall have reasonable cause to suspect that any such child....has been sent abroad into foreign parts...they are hereby required and directed to convene the father or mother..or other relation.. as had the care of such child,...to produce or bring before...them the said child within two months ;... and if such person.. shall not produce..such child within the said time... or shall not give good proof that the said child is resident...not in parts beyond the seas...then such child shall be deemed and taken to be then educated in foreign parts..and shall incur all the penalties in and by the said act mentioned and prescribed.

4. And that care maybe taken for the education of children in the communion of the church of Ireland as by law established, be it enacted... that no person of the popish religion shall or maybe guardian to, or have the custody of, any orphan..under the age of 21 years ; but that the same... shall be disposed of by the High Court of Chancery to some near relation,... being a protestant, and conforming himself,...otherwise to some other protestant conforming himself, who is hereby required to use his utmost care to educate and bring up such child or minor in the protestant religion ;...and if any person...being a papist.. shall take...the guardianship

or tuition of any orphan,...he..shall forfeit the sum of five hundred pounds...the whole benefit of the said forfeitures to be, and is hereby, given to the *Blue-coat* hospital in the city of Dublin.

A.D. 1705.

56.—Dublin Corporation and a Popish Schoolmaster.

[Dublin Corporation Assembly Roll, 1705 : Third Friday after September 29. Gilbert, *Municipal Records*, vi. 342.]

[11.] Upon the petition of Charles Grey, Popish schoolmaster, setting forth that in January Sessions last he was convicted for keeping a Popish schoole, contrary to the act of Parliament in that case made ; that your petitioner was for the said offence fined twenty pounds, and three months imprisonment : that your petitioner continued the said three months confined, but, not being able to pay the said fine of twenty pounds, petitioned this honourable assembly in Michaelmas last to have the same reduced : it is therefore ordered...that the said fine of twenty pounds be reduced to sixpence by reason of his great poverty, and giveing security of the good behaviour not to be guilty of the like offence for the future.

A.D. 1709.

57.—Catholic teachers prohibited, even in private houses.

[*Irish Statutes*, 8 Anne, c. 3, sect. 16.]

16. ..Whereas by an act made in the seventh year of King William the third of glorious memory, it is enacted " That no person whatever of the popish religion shall publickly or in private houses teach school, or instruct youth in learning within this realm, upon the pain of £20, and also of being committed to prison..for the space of three months for every such offence," which law hath proved ineffectual ; and that..many persons of the popish religion do continue to keep publick schools...and, when prosecuted...do abscond or repair into other counties to keep publick schools, and thereby evade and escape the pains and punishments imposed by the said act ; and

A.D. 1709.

Whereas several protestant schoolmasters, to encrease the number of their scholars, do chuse to combine with such papists...and to elude the said act do entertain such persons professing the popish religion to be ushers, undermasters, and assistants..under such protestant schoolmasters, who frequently leave the instruction of the youth...to...such popish under school-master...whereby popery doth continue to grow and is propagated in this kingdom ; for remedy thereof be it enacted...That whatsoever person of the popish religion shall publickly teach school, or shall instruct youth in learning in any private house within this realm, or shall be entertained to instruct youth in learning...by any protestant schoolmaster, he shall be..taken to be a popish regular clergyman, and to be prosecuted as such—and incur such pains, penalties, and forfeitures as any popish regular convict is liable unto by the laws and statutes of this realm.....

A.D. 1712-16.

58.—Conflicting Views as to the Irish Language in Education.

[Archbishop King's Autobiography...and...Correspondence, by Sir C. S. King, 1906. (*a*) Memoriall, pp. 296-8 ; (*b*) ibid. pp. 290-1, from Notes and Queries 4th S.I. 310-11 ; (*c*) ibid. p. 295 ; (*d*) ibid. pp. 293-4.]

(*a*) To his grace James Duke of Ormond, Lord Lieutenant....The humble Memoriall of several of the Nobility of Ireland, of the Ld. Bishop of Kilmore, and of several of the Gentlemen and Clergymen of that kingdom Whereas nothing tends more effectually to promote the common wellfare of Ireland then the conversion of the Popish natives to the Protestant Religion, whereby the English interest would be the better secured....And whereas in order to obtain those happy ends, several laws have been made lately in Ireland to discourage and weaken Popery.... and one statute particularly...to prevent the succession of Popish clergy.... and it is probable that in some counties the succession maybe extinct in some few years....That so many souls may not be abandoned to utter ignorance, infidelity, and barbarity on the one side, or be left a prey to schismaticks or Dissenters on the other, it is humbly proposed as followeth :

1. That some numbers of New Testaments and Common Prayer Books...and select sermons....be translated and printed in the

Irish character and tongue....and that these books be distributed in any Irish family that can read.....

2. That the whole nation may in time be made both Protestant and English : that Charity schools be erected in every parish in Ireland for the instruction of the Irish children *gratis* in the English Tongue, and the Catechism and Religion of the Church of Ireland.

3. That in order to the carrying on the foregoing designs in the preceding or any other methods...a Charter be sent out from Her Majesty....

4. That such of the Lords Archbishops and Bishops of Ireland as your Grace thinks fit be consulted about this Proposall....that with their concurrence a petition be presented to her Majesty constituting such an Incorporated Society for converting the Irish Papists. [March, 1712.]

(*b*) [Thomas Lindsay, Bishop of Killaloe, to Thomas Smyth, Bishop of Limerick.]

I wrote to his Grace...to think well of the matter, for that the Memoriall contained things of the last consequence to the Church...The Archbishop of Dublin...seemed to have principally at his heart the printing...in Irish, which part the rest of the Bishops present thought the least of all usefull or convenient, besides that it was against the intention of the Law of the 28th H. 8th, which was to promote the English language and habit. [March, 1712.]

(*c*) [Archbishop William King, Dublin, to Rt. Hon. Wm. Connolly.]

I send you enclosed a list of scholars taught to read Irish by Mr. Linegar in the College. All these are designed for the clergy, being in number forty-five. It is not intended that they should have any salary... but when they come to be settled in cures, they are enabled by this to discourse to all the parishoners...in a language that they understand.... [Feb., 1715.]

(*d*) [Archbishop King to Francis Annesley.]

If the Bishops of Ireland had heartily come into this work, and the government had given it countenance, certain methods might in my opinion have been taken, that...would have had great effect towards the conversion of the natives, and making them good Protestants, and sincere in the English Interest.

A.D. 1717-19.

59.—University and Charity-School Teachers 'Disaffected.'

[From letters of Archbishop King, printed in 'His Autobiography,...and a selection from his Correspondence,' by Sir C. S. King, 1906. (*a*) pp. 204-5, from Add. MSS. 6117, B.M.; (*b*) pp. 214-15, from T.C.D. Transcribed King Correspondence.]

(*a*) [Archbishop King to the Archbishop of Canterbury, from Bath, June 26, 1717.]

I hope by the methods taken with the College of Dublin that Society is entirely gained to his Majesty. I wish to God that we could say ye same for the Universities here....It ought further to be remembered that in the Beginning of Queen Elizabeth's reign the Universities were much more disaffected than they are supposed to be now, and yet we see how soon they were gained. If we would consider and apply ye methods then us'd to bring them into good temper, the same causes will have the same effects....

(*b*) [Archbishop King to John Spranger, March 18, 1719.]

As to charity schools, I have perhaps more in this city than in most of the kingdom besides....I observed with great grief that the management of many of these schools was got into the hands of persons disaffected to the Revolution and Government....I have good hope of these schools whilst under a strict eye and in well affected hands, and whilst they depend on the yearly contributions of well-disposed Christians.

A.D. 1721.

60.—'Resident Protestant Schoolmasters to teach the English Tongue.'

[*Irish Statutes*, 8 Geo. I. c. 12.]

An act for the...encouragement of protestant schools within this kingdom of Ireland.

9. And for the better encouragement of English protestant schools, which are much wanting in this kingdom, be it enacted...that it shall be lawful for....every ecclesiastical person; with the consent of his...bishop ....to make an absolute grant unto the churchwarden of each parish... of any quantity of land to any of them respectively belonging as glebe or otherwise, not exceeding two acres for an archbishop or bishop, and one acre for any other person....for the use of a resident protestant schoolmaster to teach the English tongue....

61.—Two Charity-Schools in Irish Cities.

[Pamphlet in King's Inns Library, Dublin. "Methods of Erecting....Charity Schools, with an account of the Charity-Schools in Ireland." Third Edition: Dublin, 1721.]

(*a*) *Cork.* Parish of St. Mary Shandon, North Liberties. Two Charity-Schools Erected here in 1716, one of 50 Boys, and another of 50 Girls; half the number of each Clothed, and 30 of them the Children of Soldiers who died in the Service. They all go to School in a large and commodious House, built for that purpose, on a piece of ground belonging to the Incumbent, and joining to the Church-Yard; which (besides the Schools) contains Lodging for 18 poor decayed House-Keepers, Appartments for the School-Master, and Mistress, Rooms for Spinning, Weaving, &c, and a spacious Chamber for a Parochial Library; to which, upon its first opening, were given several useful Books, and many more since, by the further Bounty of other generous persons. The Boys are taught to Read, Write, and Cast Accompts; the Girls to Read, Sew, Knit, Mark, &c. and both are carefully instructed in the Protestant Religion as by Law Established; (several of them being Children of Papists) repairing daily to Divine-Service in Church; where they are examined in the Catechism, which they repeat with great exactness;....

Nor has their progress in *Industry* come short of that in *Learning*. For by the Encouragement of the Honourable Trustees for the Linnen Manufacture, most of the Girls are employed in Spinning Flax and Hemp, afterwards wrought into Cloth in Looms set up in the House, attended by a Master-Weaver, and several of the Boys, who thereby grow versed in that Art....But several of them are to be otherwise disposed of as their Genius leads them, either to the Sea-Faring Way, Husbandry, Trades and Services.....

(*b*) *Dublin.* St. Patrick's Liberties. A Charity-School was set up in the Cathedral Liberties in 1704, consisting of 40 or 50 boys, mostly of Popish Parents, partly clothed, but thoroughly instructed in Reading, Writing, Arithmetick, and Religion. These were supported for several years by the private Contributions of a few charitable persons, till some of them removing from the neighbourhood, the Subscriptions sunk, and the School dwindled. From hence took their rise

A Charity-School of Boys, belonging to the Cathedral, hitherto clothed out of a Collection at a Charity-Sermon, preached in 1716, by the Dean of St. Patrick's. The Master is allowed 12 pounds 10 shillings per annum, of which 10 pounds are given him by the Dean and Chapter out of the

Œconomy-money, and the ordinary Collections in the Church...There are but 12 Boys in this school at present, but 'tis hoped it will soon be further encreased, by means of Subscriptions from several worthy Persons in the Liberties.

Two other Charity-Schools, one of 20 Boys, the other of 10 Girls, all the Children of Papists. They were both Erected in 1712, and since Maintained by a private Charity, under the conduct of Ald. Matthew Pearson, and Mr. Knight. By whom the Children are furnished with Cloths, Books, and Schooling, and, when qualified, put out to Protestant Masters and Mistresses, with an allowance of 3 pounds 5 shillings each in Money ; besides a new suit of Clothes, a Bible, Common-Prayer-Book, and Whole Duty of Man. 20 so put out from the beginning.

The Children of these and the preceding School constantly attend the daily Service in the Cathedral, and are carefully instructed in the Church Catechism, &c.

A.D. 1721.

62.—Aims and Organisation of Charity-Schools in Ireland.

[Pamphlet in King's Inns Library, Dublin. "Methods of Erecting, Supporting, and Governing Charity-Schools, with an account of the Charity-Schools in Ireland, and some Observations thereon." Third Edition : Dublin, 1721.]

....It hath been judged of the greatest consequence, by Persons eminent for their learning and piety, that Charity-Schools should be erected in these Kingdoms ; whereby the Children of the Poor might be decently Clothed and usefully Educated, being taught to Read, Write, and Cast-Accompts, and instructed in the Knowledge and Practice of the Christian Religion, as professed and taught by the Established Church, and from whence they might be Apprenticed to useful Trades and Callings.

Considering also, that, by the Laws of this Realm, no Papist can teach School, and a succession of the Romish-Clergy is likewise Prohibited, ...it has been judged a farther reason for Erecting Charity Schools in this kingdom, wherein the Children of the *Popish* Natives....may be so won by our affectionate endeavours, that the whole Nation may become *Protestant* and *English*, and all such Rebellions as have heretofore arisen from the Difference between Us, in Religion, Language, and Interest, for the future be prevented....

In 1719, the [number of schools] was computed at one hundred and thirty, and the [number of children] reckoned to be near three Thousand; and by the information since received, there is an addition of about Thirty new Schools actually opened....In (other places) several of the Wealthier sort pay more than ordinary for Schooling their own Children; that the Masters or Mistresses may teach the Children of the Poor Gratis, or at a less expence....In some small Villages, where there has not been a sufficient number of children to make a school, or where they could not be conveniently spared in school-hours, especially in harvest time, Agreements have been made with proper persons, to teach the Poor Children to Read, Write, and Cast-Accompts, by the Great; that is, to give a Master or Mistress two Shillings and Sixpence for each Child, when he can name and distinguish readily all the Letters in the Alphabet, and the like sum when he can Spell; and Five Shillings when he can Read well and Distinctly and say the *Church Catechism* by Heart; and Fifteen Shillings more, when he can Write, and Cast-Accompts.

Rules to be observed by persons concerned in Charity-Schools:

II. That the Subscribers by a majority elect a Master for the School, with the following Qualifications, Viz:

That he be a member of the Established Church of Ireland; Understand the Grounds and Principles of the Christian Religion; and frequent the Holy Communion.

That he be of known Affection to his Majesty King George, and to the Protestant Succession as by Law established.

That he be a Person of Sobriety, Meekness, and Humility, having his Passions in Subjection, and keeping good Orders in his Family.

That he have a good method of Teaching, Write a fair Hand, and Understand Arithmetick.

That he be approved by the Minister, and Licensed by the Ordinary.

III. That where the subscribers appoint Mistresses for the Schools, they choose such as can Teach the Girls to Knit, Sew, Spin, etc, and have as many of the foregoing qualifications, required of Masters, as are proper for them.

IX. That when any of the Children are put out, the Treasurer shall bind them Apprentices....taking care in the Indenture of Apprenticeship, to oblige the Masters of such Apprentices to cause them to frequent the Service of the Established Church of Ireland, on all Sundays, at the least, and not to repair to any other Place of Publick Worship whatever.

Orders to be observed by Masters and Mistresses of Charity Schools.

1. That they constantly attend the Schools, from the Hours of Seven to Eleven in the Morning, and from One to Five in the Evening, from Lady Day to Michaelmas ; And from Eight to Eleven, and One to Four, the rest of the Year.

2. That upon their first coming to School every Morning and Afternoon, they call over the Children's names, and mark such as are absent or tardy without good cause, in order for Correction.

3. That they teach the Children the true Spelling of Words, make them mind their stops ; and bring them to read slowly and distinctly.

4. That afterwards they teach the Children to Write a fair Legible Hand, with the Grounds of Arithmetick, and employ them Alternately in such work as the Trustees shall severally appoint them, such as Spinning, Knitting, Sewing, Marking, for the Girls especially.

A.D. 1730-36.

63.—Primate Boulter on his own 'Charter Schools.'

[Letters written by his Excellency, Hugh Boulter, D.D., Lord Primate of Ireland, to several Ministers of State in England, and some others. Dublin, 1770. Vol. II., pp. (*a*) 8 ; (*b*) 157-8.]

(*a*). May 5, 1730.

To the Archbishop of Canterbury and to the Bishop of London.

The great number of papists in this kingdom, and the obstinacy with which they adhere to their own religion, occasions our trying what may be done with their children to bring them over to our church : and the good success the corporation established in Scotland for the instruction of the ignorant and barbarous part of that nation has met with, encouraged us to hope...that we likewise might have some success in our attempts to teach the children of the papists the English tongue, and the principles of the Christian religion....

(*b*). February 19, 1736.

To Sir William Chapman.

I am sure that what our charter society are labouring after, is the most rational push that has been made for establishing the protestant religion more universally in this kingdom...If we are once able to set on foot about 20 working schools, in the several distant parts of the kingdom, and put them into a right method, we shall meet with support and encouragement here from the legislature.

64.—Inquiry into Illegal Popish Schools by House of Lords. Diocesan, Urban, Parochial Returns and Comments.

[Reports, P.R.O., Ireland. (1) Printed. Lot 50 ; No. 5 : (2) MS. Lot 72 ; Nos. 90, 91, 100, 105, 113, 131, 132, 133, 136, 160, 161, 162, 163, 170, 171, 181, 209, 211, 212, 226.]

Report made by His Grace the Lord Primate [Hugh Boulter, Abp. of Armagh] from the Lords' Committee appointed to Enquire into the Present state of Popery in this KINGDOM, and to prepare such Heads of Bills as they shall think proper for Explaining and Amending the Acts to prevent the growth of Popery, and to secure this Kingdom from any dangers from the great Number of Papists in this Nation.....

The Lords Committees are humbly of opinion that the Disproportion between....Popish and Protestant Schools is so great as to give your Lordships just and reasonable Apprehensions of the Continuance and Increase of the Popish Interest in Ireland....

ABSTRACT OF DIOCESAN RETURNS: POPISH SCHOOLS.

Ardmagh	40	Cashell	28
Meath	41	Corke and Ross	48
Clogher	13	Waterford and Lismore ...	13
Raphoe	4	Killalow	20
Derry	0	Limerick	9
Dromore	6	Cloyne	17
Down	4	Fenabor, *alias* Kilfenora ...	10
Kilmore and Ardagh ...	49	Tuam	32
Dublin outside the city ...	29	Elphin	19
City of Dublin	45	Killala ...	many
Ferns	14	Achonree	7
Leighlin	24	Clonfert	7
Ossory	34	Kilmaduagh	15
Kildare	24		
			549

[Extracts from the detailed returns—diocesan, urban, parochial—to the Lords Committee, in execution of Order dated November 6, 1731.]

I. PROVINCE OF ARMAGH.

(*a*) *Bishop of Derry.* There are not any Popish Schools: Sometimes a straggling Schoolemaster sets up in some of ye mountainous

parts of some Parishes, but upon being threatened, as they constantly are, with a Warrant, or a presentment by ye Churchwardens, they generally think proper to withdraw—*Hen. Derry.*

(*b*) *Clogher diocese—Innismacsaint parish.* Owen Gallagher, an old Fryer, instructs a great many Popish students.

(*c*) *Clogher diocese—Derrybrusk and Derryvollen parishes.* No popish schools, but where protestant children are taught to read together with ye natives.

(*d*) *Armagh diocese—Loghgilly parish.* There are...but two popish schools, where children are only taught to read.

II. Province of Dublin.

(*a*) *Dublin City—St. Michael's Parish.* We know of no...Popish Schools but three, Two of which (as wee are informed and believe) Teach Bookkeeping and Mathematicks onely, and the one other writeing and Arithmatick onely.

(*b*) *Dublin City—St. Michan's Parish.* As for Schools, we have endeavour'd to get a knowledge of them, and are informed that there are the following Schools :

A Lattin School kept by Phil Reilly on ye Inns.
Do. by Murphy in Bow Lane.
An English School by M'Guire in Church Street.
Do. by Lyons in Do.
Do. by Kearnon in Do.
Do. by Cullin in Pill Lane.
Do. by Neal in Hamon Lane.
Do. by M'Glaughlin in Do.
Do. by Carty in Phrapper Lane.
Do. by Ward in Mary's Lane.
Do. by Burke in Do.
Do. by Gorman in Bow Lane.

(*c*) *Dublin City—Parish of St. Catherine.* Popish Schools : in Earl Street, kept by Thaddeus Norton ; in Pimlicoe, kept by Egan Smith ; in Pool Street, kept by Charles Condron ; in Braithwaite Street, kept by Mary Cawlan.

(*d*) *Dublin City—Parish of S. Luke's in Donore.* Popish Schools : in Mill Street, kept by Catherine Anderson ; in New Row on ye Poddle, kept by Catherine Hanley ; in the Coombe, kept by Mary Murphy ; in Fordom's Alley, kept by Terence O'Brien and Mary

O'Brien ; in Truck Street, kept by Margaret Feelan ; in New Row on ye Poddle, kept by Cornelius Hanley.

(*e*) *Dublin City—The return of ye Seneschall of the Libty of St. Sepulchers.* Reputed Popish Schoolmasters in sd Libty : Andrew Cruce—ffras ffiney—Wm. Magrath. School-master in Patrick's Close : Wm. Hoy.

(*Signed*) *Boleyn Whitney.*

(*f*) *Kilkenny City :* (1) *Return of Thomas Butler, Deputy Mayor :* Seven reputed Popish Spelling, Writing, and Reading Schools in the sd City and County thereof. (2) *Return of Henry Brennan, Portreeve of Irishtown near Kilkenny :* Four Popish Spelling, Reading, and Writing Schools.

(*g*) *Kildare Diocese : Carbury Parish :* There are five Popish Schools, wherein the children of Popish parents are carefully educated.

(*h*) *Kildare Diocese : Rosenallis Parish :* There are little Irish school-masters in many places ; who they are I have not heard.

(*i*) *Kildare Diocese : Naas Parish :* As it was doubtless the intention of ye Lords to have their order thoroughly answerd, I could not till this week give ye return desired, having been in search of a Popish schoolmaster whose name I was but yesterday informed of—*John Spring, Rector, Decr ye 9th,* 1731.

(*j*) *Wexford City : Mayor's Return :* There are not any Popish school-masters in or near the said town of Wexford.

III. Province of Cashel.

(*a*) *Clonmel City : Mayor's Return :* There is but one Private Popish Schoolmaster as I can finde in the said Town, whose name is Cornelius Lynchy, and goes from house to house to instruct Popish Children.

(*b*) *Cork City : Mayor's Return :* There are several Popish School Masters in the City and Suburbs, but can't find out the number of them...really it is with the utmost concerne we observe the great growth of Popery amongst us. *Novr.* 12, 1731.

(*c*) *Diocese of Ross : Tullagh and Creagh Parishes.* I know of no Popish Schools in these parishes, but there are some petty schools where some pretended converts teach such Children as come to them.....they only fit...great numbers of Irish boys to be Mass-Preists, who...return home with the greater Prejudice to the

Protestant Interest, and become more busy Pragmaticall Biggots than the old Romish Preists ever were. *William Robinson, Rector: Scibereen, November 27th,* 1731.

(*d*) *Diocese of Killaloe: Nenagh Parish.* Several itinerant Schoolmasters, but none have settled.

(*e*) *Diocese of Killaloe: Union of Kilmore.* In Kilmore, one popish philosophy master; one Latin and English Master. In Killanafe, one schoolmaster. In Templederry, one Latin and English master.

(*f*) *Diocese of Killaloe: Parish of Finoh.* Three popish schoolmasters, whereof two are in private protestant houses.

(*g*) *Diocese of Cashel: parish of Religmurry:* ('very near Athassel'). Nor can I hear of any Popish Schoolmaster but one....I shall use all means to expell him thence. *Charles Isaack, Rector, to the Archbishop of Cashell, Novr.* 24, 1731.

IV. Province of Tuam.

(*a*) *Diocese of Tuam: The Sheriff of Galway to the Archbishop.* The enclosed pacquet and a couple of guns I found in the house of Father Thady Glin, Preist of ye Parish of Dunmore, who teaches Philosophy and Humanity in his Mass House, and boards some Gentlemen's children who are under his care. *Stratford Eyre, Garbally, December ye 17th,* 1731.

(*b*) *Diocese of Tuam. Archbishop's Report:* In the town of Gallway there are three Nunnerys, which the Papists commonly call Boarding Schools....I have an account of 32 schools taught by Papists...diverse of them teach Latin and Philosophy....And many Papists keep Tutors in their houses, who privately teach not only the youth of the family, but others of the neighbourhood who resort to them. There being scarce a Papist who will send his child to a Protestant School even to learn the Grammar, or so much as to read. *Edw. Tuam, Novr.* 25, 1731.

(*c*) *Diocese of Fenabor, Kilfenora.* There are ten popish schools. I have yet no information that Latin is taught in any of them. Altho I take it to be very probable that some of them teach Grammar. *Edw. Tuam.*

(*d*) *Dioceses of Killala and Achonree: Bishop's Report.* In Achonree, a school for philosophy, kept by Thady O'Hara...In Erris, many popish schools: a school in almost every two or three villages,

and insomuch that a Protestant Schoolmaster, where to be had, can scarcely get bread...In Aderguile, Kilfian, and Moygaunagh, several poor English schools, teach children from 7 to 11....In Kilmoremoy and Ardagh, none : but many private familys keep a Tutor for their children by way of servant.

(*e*) *Dioceses of Clonfert and Kilmacduagh : Bishop's Returns.* (1) Clonfert : Popish Schools, 15. N.B. By a return made to me at my last visitation, there appear'd to be a much greater number of Popish Schools than are here return'd. But one of them being taken and convicted, the rest disappear'd. Many of them have not yet ventur'd to return : And of those who did, some have again absconded upon the first notice of the Order of the Lords Committees. There is commonly a popish school in every parish. *Edw. Clonfert. Novr.* 23, 1731.

(2) Kilmacduagh. Popish Schools : 4. N.B. The reason why so few schools appear is : the same as in the Dioces of Clonfert. *Nov.* 23, 1731.

A.D. 1731.

65.—Penal Investigations as to Galway teachers.

[MS. Reports ; P.R.O., Ireland, Lot 72, Nos. 179, 183.]

Walter Taylor, Mayor of Galway, to the Lords Committees.

In obedience to your Lordships order [I with the Recorder and two other magistrates] issued warrants for summoning several of the principall and most knowing popish inhabitants of the Town...Liberties and Suburbs...to appear before us pursuant to the Statute of the 8th of Queen Ann, Cap. 3 : many of them absconded and kept out of the way, and such of them as...appeared (tho' very fully and strictly examined upon Oath several days...) we could...get from them no further or other Informations than what is...hereunto annexed....

[Previous deposition of the Mayor avers] if warrants were directed to the parents of the children...taught, to appear and give testimony on oath,...it wou'd be the...surest way of proving the fact]....

5th Deponent, Edward Pern...Clothier...Deposeth and says that he knows one Addams, William Keasberry and George Foster are Popish Schoolmasters, and teach English, and the Deponent's son being about six years old is instructed by the said Foster, and he pays him for the same....

7th Deponent, George Browne...Distiller, Deposeth, and says he knows Lally Bermingham, Thomas Addams, Nicholas Cox, William Keasberry, Thomas Burke, and George Foster...reputed popish schoolmasters, and teach nothing but English, Writeing, and Ciphering....

8th Deponent, Thomas MacNamara,...Shopkeeper....does not mention ....any popish schoolmaster except one Denis Creaghan, who lives in the West, and teaches only English....

9th Deponent, Anthony Bodkin, Senr....Merchant....Deposeth....as to the number of Nunnerys ...he calls them Boarding Schools....says he does not know when the Augustinian Boarding School became such, but that he thinks it was within these twenty years ;....knows no popish Schoolmasters....except one Keasberry a lame man, who he hears keeps an English School, and one Bryan Hynes who setts coppys and teaches to write in private Houses....

10th Deponent, Richard Addams...Shopkeeper...says He hears [Bermingham, Addams, Keasberry, Foster, Creaghane, Hynes] are Popish Teachers, and that Lally Bermingham pretends to teach Lattin, but the rest only English, Writeing, and Cyphering....

11th Deponent, Dominick Bodkin...Merchant...says he hears there is one William Keasberry a Cripple teaches Children to read...that Nicholas Cox teaches young men to Write and Cypher, and that Thomas Addams teaches Children to read, and that Bryan Hynes keeps no School but go's from Shop to Shop to teach the young Apprentices to Write and Cypher....

A.D. 1733.

66.—Charter for English Protestant Schools in Ireland.

[Printed Dublin, 1733.]

His Majesty's Royal Charter for Erecting English Protestant Schools in the Kingdom of Ireland.

George the Second by the Grace of God of Great Britain, France, and Ireland, King, Defender of the Faith, &c. To all persons to whom these Presents shall come. Forasmuch as we have received information by the Petition of the Lord Primate, Lord Chancellor, Archbishops, Noblemen, Bishops, Judges, Gentry, and Clergy of our Kingdom of Ireland.

That in many Parts of our said Kingdom there are great Tracts of Mountainy and Coarse Land, of Ten, Twenty, and Thirty Miles in Length, and of considerable Breadth, almost intirely inhabited by Papists, and that in most Parts of the same, and more especially in the Provinces of Leinster, Munster, and Connaught, the Papists far do exceed the Protestants of all Denominations in Number. That the Generality of the Popish Natives appear to have very little sense or knowledge of Religion, but what they implicitly take from their clergy, to whose Guidance in such matters they seem wholly to give themselves up....So that if some Effectual Method be not made use of to instruct these great Numbers of People in the Principles of true Religion and Loyalty, there is little prospect but that Superstition and Idolatry....will from generation to generation be propagated among them. That among the Ways proper to be taken for converting and civilising of the said deluded Persons,.... one of the most necessary, and without which, all others are likely to prove ineffectual, has always been thought to be the Erecting and Establishing of a sufficient Number of *English* Protestant Schools, wherein the Children of the *Irish* Natives may be instructed in the *English* Tongue, and the Fundamental Principles of True Religion.....

We do hereby give to the said Society full Power and Authority to nominate and appoint fit and able persons to be approved and Licensed by the Archbishops and Bishops of this Kingdom, in their respective Diocesses, to be the Schoolmasters and Schoolmistresses therein...to teach the Children of the Popish and other poor Natives of our said Kingdom, the English Tongue, and to teach them to read, especially the Holy Scriptures, and other good and pious Books, and to instruct them in the Principles of the Protestant Religion,...and to teach them to Write, and to instruct them in Arithmetick, and such other parts of Learning, as to the said Society shall seem meet, and to bring them up in Virtue and Industry ; and to cause them to be instructed in Husbandry and Housewifry, or in Trades or Manufactures, or in suchlike manual Occupations, as the said Society shall think proper.....

A.D. 1733.

67.—A Sermon on the Education of 'the poorer sort of Irish.'

[Pamphlet in King's Inns Library, Dublin ; pp. 1, 16-18, 26-9.]

A Sermon preached in Christ-Church, Dublin, before His Grace Lionel, Duke of Dorset, Lord Lieutenant of Ireland, and the Lords

Spiritual and Temporal, in Parliament assembled, On Tuesday, the 23rd day of October, 1733, being the anniversary of the Irish Rebellion. By Henry [Maule] Lord Bishop of Dromore. Published by Command of His Grace the Lord Lieutenant, and by Order of the House of Lords.

Ps. 124. v. 5. Praised be the Lord, who hath not given us over for a Prey to their teeth.

Now to bring these things nearer home to ourselves: Does it not well become us, the Protestant people of this Land, a little to reflect on our present situation, with respect to the great number of Papists in this Kingdom, who have more than once brought us to the brink of destruction?....

To lessen these dangers, and to prevent many future Mischiefs which may arise from this quarter, two ways yet seem to be left, and humanly speaking, these two in the course of a few years, would, under God, be attended with great success, and they are these:

First, a wise and prudent Execution of the Laws against Popery.

Secondly, effectual and Christian Methods for the general Instruction of the Irish Natives, in the principles of True Religion, and the English Tongue.....And in this all Order and Degrees of men among us should be engaged; the Nobility, the Magistrates, the Clergy, and the People, ought cheerfully to concur in this Great and Glorious design.... it is found by experience, that all other Methods to prevent the further growth of Popery, have not proved effectual: nor has the Nation, in more than a century and a half, yet become Protestant:.....all the penal and other wholesome laws,..wisely enacted to secure us from the numerous body of Papists...have not had their desired effect... great numbers of that dangerous persuasion do still remain among us, unreformed, unreclaimed....

The Irish, who formerly had an unsettled and roving way of life, in the woods and bogs and mountains...have now, for many years past, become quiet and civilised: they taste the Sweets of English Society, and the Advantages of Civil Government....The poorer Sort of Irish most chearfully send their children to the English Protestant Schools, provided they are taught Gratis: the Irish Language, as to the reading of it, is now in a manner become a dead Letter to the Natives, and the Characters of it as little understood, as the Danish or Runick. It is not now read, or made use of by the Irish themselves, who are all desirous to read, write, and to speak, the English Tongue, the happy consequence of planting, already, so many English Schools in this Kingdom.....

A.D. 1733.

An Appendix.

Among the many advantages which this Nation may receive, by a proper number of English Protestant Schools being raised,....it will not be found of the least service, that in the course of a few years, these little Nurseries of Religion may very likely become useful Seminaries of Labour and Industry....And to this end it will be proper, that together with the Holy Scriptures, the Church Catechism, and the Book of Common Prayer (in which they must be first and always carefully instructed) they may likewise have some useful little Tracts, (or Extracts out of Approved Books) of Husbandry, put into their hands, which may give their minds an early turn to Country-Affairs....And this may be usefully carried on either in Farms and Country-Settlements, where the spirit of Planting and other useful improvements have prevailed, or in Working-Colonies in a body of Youth together, under the Care of proper Directors...And if at the same time we can render our honest views in this respect, subservient to the Ends and Service of the Protestant Religion, as no doubt we may, we cannot fail of the chearful Concurrence of all who wish well to the Protestant Interest of this Nation.....Spinning Schools, as they have been formerly supported by the Care of the Board of Linnen Manufacture, so it is not unlikely but that they may be still farther encouraged by the same Honourable and Useful Board...Work and Labour are always consistent with Christian Education...A glorious and a most joyful Prospect! More especially pleasing and seasonable at this time, when we are happily favoured with Royal Countenance and Authority.

A.D. 1744.

68.—Two Charter-Schools, Waterford and Down.

[(*a*) Smith: *History of Waterford*, 1744-5, pp. 78-80; (*b*) Harris: *The County of Down*, 1744, p. 79.]

(*a*) [Killoteran Parish, co. Waterford.]

This Charter school consists of 30 children, and is endowed by the Corporation of Waterford with 26 acres of land for 999 years, which at the opening of the School in 1744 were worth £20 per annum, but by the labour and improvement of the boys are now valued at £24 per annum. Henry Mason, Esqr. fed the children at his own expense since the school was established, having promised the Society to do so for the first three

years, and it was by the care and application of that gentleman that the sum of £248 was collected from the gentlemen of the county which was expended upon the building....Last season the boys cleared two acres of land of stones...Besides ditching and preparing the land for oats flax and potatoes, on wet days they were employed in dressing flax, etc.... 22 children can now say their Catechism perfectly well, though some of them, when they came to the school, could not speak English...Next to the rescuing the souls of such numbers of poor children from popery, and their bodies from idleness and misery, it was certainly a great and wise design in the institution of these schools to have the boys bred up in those labours which at present seem to be the greatest benefit to this kingdom, in not only the linen manufacture but likewise the knowledge of agriculture. Most other trades are overstocked...want of employment presses hard on the new-made journeyman, and he is forced to some common labour. On the contrary, by breeding boys up to husbandry, which can never be overstocked, true agriculture would soon flourish, our waste and uncultivated lands would be peopled, and the protestant interest greatly strengthened.

I shall by leave add one hint towards this end, which I hope the Gentlemen of the Incorporated Society will excuse. If beside the daily labour of the boys, they were given some instruction in husbandry, with the reasons .....which might easily be collected from Bradley, Mortimer, etc., and put in a short method for their reading at school, or for the furnishing useful hints for their master to instruct them by. These methods would make them fitter servants in a country life....

And what may we not expect from such a happy institution, since it is not only supported by his Majesty's royal bounty, but also assisted by the legislature, who by a late statute have given their sanction to the charter scheme, by granting a duty on hawkers and pedlars, in aid of the society; and at the same time have enabled all persons whatsoever to give two acres of land for the use of an English protestant school? Nor is it to be forgot that his Excellency the Earl of Chesterfield, Lord Lieutenant of this Kingdom, hath also in a particular manner patronised the society by a paragraph in his speech to both Houses of Parliament.

(*b*) [Ballinahinch Parish, Barony of Kinelearty, Co. Down.]

The Papists are numerous in this Parish, being reckoned at least a thousand souls; which induced the Charter Society for promoting Protestant Schools to settle a Working School here on part of the Estate of Sir John Rawdon. Twenty Popish Children of both sexes are on the Foundation; some of whom having been transplanted from Schools in

Munster hither by application of their Parents, are constantly employed in useful Labour, particularly in Gardening and Planting of Trees, to encourage which at this place, some publick spirited Gentleman has lately given Ten Guineas. Many Children have already gone out of this School into the Families of Protestant Farmers and Linen Weavers.

A.D. 1761.

69.—Education of Children affects an Election to Parliament.

[MS. in possession of Thomas Woods, Esqr., pp. 44 folio, 2 pp. missing. Remainder contains 'a True Coppy of the Down admeasurement of...Westmeath,' made 20 October, 1657; and a list of 'conceal'd and Protestant Lands' in Westmeath, made a few years later.]

A List of the Poll taken upon an Election of Representatives for to serve in Parlt. for the Co. of Westmeath before Thos. Adderley Esqr. High Sheriff of the County Monday the 11th day of May 1761 at Mullingar.

Court opened at three quarters of an Hour after eleven o'clock in the forenoon.

The Rt. Honle. Lord Belfield; The Honle. Richd. Rochfort, Esqr.
Gustavus Lambert Esqr., George Rochfort Esqr.
} Candidates.

[Electoral Roll: 606 Freeholders.]

No. 172: Objected to by Mr. George Rochfort for being a Papist, and for educating his children under the age of 14 years.

No. 204: Mr. Williams objects for his having a Popish Wife; Second Objection taken by Mr. Grueber for his educating his children in the Popish Religion under the age of 14 years.

No. 475: The voter...says he intends to educate his children in the Protestant Religion; that he educated his son by a former wife, in that Religion; that his children by his present wife are so young that they do not go to any place of worship. [Objection] wav'd by Mr. George Rochfort.

[Note. 16 voters were objected to 'for being married to a Papist wife, who never regularly conformed.' One pleaded that 'she read her recantation before he married her'; another, that 'he is not married a year yet.'

1 voter was objected to 'for being a Papist, or a Conformist relapsed into Popery';

3 for 'being Papists,' or 'being a Papist as the law now stands.']

70.—Agricultural Education.

[A Plan for Instructing Youths in the knowledge of Husbandry, Published at the request of the Right Honourable and Honourable Dublin Society. By Mr. John Wynn Baker, Dublin, 1765. (Haliday Pamphlets, R.I.A., Vol. 325, pp. 16)].

At a meeting of the Dublin Society, May 30, 1765, The Rt. Hon. The Earl of Arran informed the Society, That the Committee...(on) Mr. Baker's scheme for educating boys in the knowledge of Agriculture, had....*Resolved*....

2. That Mr. Baker be requested by the Society, to take upon him the Instruction of the first Apprentices, and that five be the number to make the Experiment upon.
3. That a yearly Sum, and not an Apprentice fee, be given to Mr. Baker with the said Boys.
4. That the Sum of Twelve Pounds per Annum maybe a reasonable allowance for the Feeding and Cloathing each of the said Boys.
5. That Two of the said five Boys be instructed in Making the Instruments for Agriculture and Tillage.

Ordered, that Mr. Baker be requested to cause 1500 copies of his said Scheme, to be printed for the use of the Society.

[Extracts from The Plan.]

It will be almost impossible to instruct such persons as have already been bred to Husbandry...

From whatever Seminary Boys shall be selected...they should be taught to Read and Write extremely well, and must be Masters of Accounts, as far at least as the Rule of Three....

A small kind of Barrack should be erected, consisting of a large kitchen, a small room for the Matron, a large Hall for the Boys to eat in, and another over it for them to sleep in, another small one by Way of Infirmary, and another room for the Clerk or Bailiff....This Barrack must be situated immediately under the Eye of the Master.....The Boys should all be dressed in one decent plain Uniform, consisting of at least three shirts, a Flannel or Frize Waistcoat to work in, and a Waggoner's Shirt in the English Manner, a Suit of Frize Cloaths for Sundays, an every Day and Sundays Hat, three pair of Stockings, and two Pair of Shoes. And once a Year every Boy should be new Cloathed.

They should all be Protestants, and regularly every Sunday, or other Great Days, go to Church...Here the Use of the Schoolmaster is again

of Importance.....In Order to preserve the Learning which they come to me with, I should oblige them to write and cast Account three times a Week.

I should have a sufficient Number of...the best Books in Husbandry, which I should oblige them to read every Evening ; and at proper Periods, I should myself examine them...and inculcate the Sense of the Author... I would draw up a kind of System, by Way of Question and Answer, by which...they would be instructed with more Expedition....particularly when in Aid of such Instructions, they will every Day be concerned in the Operative Part. I should at proper Seasons walk with them to view my different Experiments.....and endeavour to make them perfect Masters of the Operative Part, by their Practice of it.

Before they should be out of their Time, I should take Care to instruct them in my system of Book-keeping, which would render them Servants of inestimable Value.....But this depends on their being *properly Educated before* they are bound Apprentices. As soon as I should discover the Genius of a Boy ripening, I should endeavour to invite him to the making Notes and Observations of his own, and now and then call for them for my perusal.....

A.D. 1765-1808.

71.—The History of Bishop Pococke's Weaving School.

[(*a*) Reports by Commissioners, Board of Education ; Reprint of 1813, p. 30 ; (*b*) Appendix to Third Report of the Board, 1809, pp. 84-5 ; (*c*) Endowed Schools Commission (Ireland) Report, Vol. II., p. 235.]

(*a*) [Bishop Pococke's Will, 24 March, 1765.]

I, Doctor Richard Pococke, Bishop of Ossory, being in pretty good health...but sensible of the uncertainty of human life do make this my last Will and Testament.....I do leave all the rest of my estate real and personal to the Incorporated Society in Dublin for promoting English Protestant Schools in Ireland...for founding a School for Papists Boys from twelve to sixteen years old, who shall become Protestants, and to be bred to linen weaving, and instructed in the principles of the Protestant Religion...to be apprenticed to the Society, after they are fourteen years old, for seven years : desiring that my manufactory house at Lintown, Kilkenny.....be applied for that use. [Annual Rental and Interest, 1808 : £964.]

(*b*) [Lintown Factory School. Visited by J. Corneille, Esqr.: 19 August, 1808.]

Of the 73 children in this school, there are 3 Orphans ; 15 of Protestant Parents ; 4, the religion of whose parents was not known ; 51 of Roman Catholic Parents. Most of the children are from Dublin and Monastereven Nurseries....

There are two working-rooms, placed one within the other, the length of both nearly 50 yards.....The boys are all apprenticed to the Master for seven years, and are taught by him to manufacture corduroys and pillow fustians ; the Master furnishes the raw materials, and sells the goods...for his own profit ; and informed me he had a great sale for the goods in the town. Some of the boys seemed to be very dexterous workmen. There were 28 lads in the factory when I was there ; three had eloped the week before ; I never saw more robust lads...they were all working without their shoes and stockings, which the Master said they always threw off when at work ; the size and strength of their limbs surprised me.

The Catechist...informed me that...the lads who were of Roman Catholic parents on both sides, when they had served their apprenticeship at the factory, relapsed to the Romish persuasion, which he attributed to the circumstances of their not being admitted until the advanced ages of 12 and 16 years, a time of life when their early religious impressions were too firmly rooted ever to be so far eradicated as to enable them to withstand the strong solicitations of their parents and friends to return to their first profession of faith ; but that he had been informed by many, and had observed himself, that where the mother was a Protestant (the Society or Local Committee having so far relaxed from the strict letter of Bishop Pococke's Will, as to admit lads of this description) that in that case, when the apprentice had served his time, and was turned out in the world, he did not relapse.....

(*c*) [Evidence of Rev. Richard Ardill, Secretary, Incorporated Society for English Protestant Schools in Ireland : 31 May, 1856.]

Q 23,253. On looking at the will of Dr. Pococke, the Commissioners see that his estate is bequeathed.....for the founding of a weaving school... for Papist boys only, to be educated in the Protestant religion. Are the trusts of that will carried out ? As regards the Roman Catholics, it is not, because they could not be obtained....

Q 23,254. Then, in point of fact, in the Pococke Institution there is not a single Roman Catholic foundation boy ? I am under that impression.

72.—Conditions under which 'Persons professing the Popish Religion' may be permitted to teach.

[*Irish Statutes*, 21 and 22 Geo. III. c. 62.]

An Act to allow Persons professing the Popish Religion to teach School in this Kingdom, and for regulating the Education of Papists...

Whereas several of the laws made in this kingdom relative to the education of papists, or persons professing the popish religion, are considered too severe, and have not answered the desired effect: be it enacted that so much [of the acts 7 Wm. III. c. 4; 8 Anne, c. 3] as subjects persons of the popish religion, who shall publickly teach school, or who shall instruct youth in learning in any private popish house within this realm, to the like...penalties and forfeitures as any popish regular convict, shall be...repealed.

2. Provided always, that nothing in this act...shall extend...to any popish schoolmaster who shall not have taken the oath of allegiance [13, 14 Geo. III.] in some of his Majesty's four courts in Dublin, or at quarter session,...or before any of the going judges of assize....

3. Provided also, that nothing in this act.....shall extend...to any popish schoolmaster who shall receive into his school any person of the protestant religion; or to any person of the popish religion who shall be entertained to instruct youth in learning, as usher, under master, or assistant, by any protestant schoolmaster within this realm....

4. Provided also, That nothing herein contained shall be construed to allow the erection or endowment of any popish university or college or endowed school in this realm, or to authorise any papist...to teach or keep school, who shall not have first obtained the license of the ordinary of the diocese for that purpose, which license the ordinary is hereby empowered to grant and recall from time to time as he shall think proper....

A.D. 1782-88.

73.—John Howard on the Charter Schools.

[Works of John Howard, F.R.S., 2 Vols. 4th Edn. London, 1792. (*a*) Vol. I., p. 208 (First Visit, 1782-4); (*b*) Vol. II., pp. 101, 119 (Visit of 1787-8).]

(*a*) Having taken notice of several of the orphan schools abroad, I cannot help adding an account of some particulars relating to the Protestant Charter-Schools. Their number is 41, besides four nurseries

to supply them with children. In visiting them I carried with me a sermon preached before the incorporated society, (to which is added an account of the several schools) published in 1781, at the request of the Society. In two schools near Dublin...I was greatly surprised to find but forty-six [in the one] and thirty-four [in the other], though the numbers given in the published account were a hundred boys and forty girls....These schools are managed by a committee of fifteen, who meet every week in Dublin. This committee has lately discovered a consciousness of their error in publishing such false accounts, and suffering them to be delivered from the pulpit: for in the last *ephemeris* the true numbers seem to be given; and they amount to seven hundred (or near a third) less than the numbers which had been before stated....

Each master is allowed a salary of £12 *Irish*; and contracts for the clothing, diet, and work of the children. These contracts are so low (*viz.*, annual clothing £1 5 0 *Irish*; diet £3 2 6) that the state of most of the schools which I visited is so deplorable, as to disgrace protestantism and encourage popery in Ireland, rather than the contrary. ....In short, these schools demand a thorough parliamentary inquiry.

(*b*) In two journeys into Ireland, some years since, I looked into several of these schools, carrying with me the account of them published at the end of the last sermon that had then been preached to the society. I afterwards waited on the committee of fifteen in Dublin, and having reported various apparent abuses, some alterations were made. But I am fully persuaded that this noble charity still greatly wants a reformation, and a parliamentary inquiry for that purpose.

Some general observations on these schools were given in my publication in 1784: but having visited many of them in 1787, and made a report to the committee of the House of Commons in 1788; and afterwards, in an extensive tour, visited several more of these schools, I shall now give a particular account of them.

[Account of visits to 40 schools, 1787-8, pp. 101-118].

I cannot forbear here expressing a wish that the benefits of education were more generally extended over Ireland, than they are by these schools. If free-schools were instituted in every parish for instruction in the lower parts of learning, and the principles of morality, children of each sex, and of all persuasions; it would perhaps more than anything tend to soften the manners of the Irish poor, and enable their youth to resist the various temptations to vice, to which they are inevitably exposed in their crowded huts and cabins.

The lower class of people in Ireland are by no means averse to the improvement of their children. At the cabins on the roadside I saw several schools, in which, for the payment of 3s. 3d. *Irish* per quarter, children were instructed in reading, writing, and accounts. Some of these I examined as to their proficiency, and found them much forwarder than those of the same age in the charter schools. They were clean and wholesome, and consisted of children of both protestant and catholic parents. I hope I shall not be thought, as a protestant dissenter, indifferent to the protestant cause, when I express my wish, that these distinctions were less regarded in bestowing the advantages of education, and that the increase of protestantism were chiefly trusted to the dissemination of knowledge and sound morals.

A.D. 1785.

74.—Schools for Drawing, and 'other useful Sciences.'

[*Irish Statutes*, 25 Geo. III. c. 61.]

Whereas by an act passed this session.....the sum of £5000 be given to the Dublin Society,...one half the said sum at the least to be applied to the encouragement of agriculture and planting, and the other half to be applied for the encouragement of manufactures, arts, and sciences, ...be it enacted that the said sum of £2500,...for the encouragement of manufactures, arts, and sciences, shall be applied...in encouraging the silk and woollen manufactures, in encreasing the leather trade...in encouraging the dyeing business, and in supporting schools for drawing, and other useful sciences.....by such ways and methods as the said society shall think proper.....

A.D. 1785.

75.—John Wesley visits the Charter School at Ballinrobe.

[Works of Rev. John Wesley, A.M., London, 1872. Vol. IV. (Journal), pp. 307-8.]

Wednesday, 18 May, 1785 : at Ballinrobe.

Having heard a remarkable account of the Charter-School here, I resolved to see it with my own eyes. I went thither about five in the afternoon, but found no master or mistress. Seven or eight boys, and nine or ten girls (the rest being rambling abroad) dirty and ragged enough, were left to the care of a girl half the head taller than the rest. She led

us through the house. I observed first the school-room, not much bigger than a small closet. Twenty children could not be taught there at once, with any convenience. When we came into the bed-chamber, I inquired 'How many children now lodge in the house?' and was told 'Fourteen or fifteen boys, and nineteen girls.' For these boys, there were three beds, and five for the nineteen girls. For food I was informed the master was allowed a penny-farthing a day for each! Thus they are clothed, lodged, and fed. But what are they taught? As far as I could learn, just nothing! Of these things I informed the Commissioners for these schools in Dublin. But I do not hear of any alteration. If this be a sample of the Irish Charter-Schools, what good can we expect from them?

A.D. 1783-88.

76.—Educational Purpose of the 'New Geneva' Plantation near Waterford.

[Hist. MSS. Commission: (*a*) Vol. 19, p. 191; (*b*) 13th Report, Appendix viii., pp. 68-70.]

(*a*) [Earl Temple, Lord Lieutenant of Ireland, to Mr. Secretary Grenville; from Dublin Castle, 9 February 1783.]

Tell Lord Shelburne that I am full of the idea (which he must keep secret because of our University) of founding a Genevois College for education, in pursuance of the idea which we discussed together. Many circumstances decide me to wish to place them in the South; and I think we have nearly fixed our spot (near Waterford). I wish to remove them from the Northern republicans, and to place them where they might make an essential reform in the religion, industry, and manners of the South, who want it more.

(*b*) [William Campbell, D.D., to Earl of Charlemont: from Armagh, 9 February, 1788.]

...It is said that the government intends to bring forward some plan of education. I hope it will not be Mr. Orde's. But is there any reason to hope that Presbyterians will be considered in it? Or are we to remain neglected? When Earl Temple was Lord Lieutenant, he thought highly of the Presbyterian mode of education, and recommended to commissioners for establishing 'Les Genevois,' that they would also establish a college under their care, and after the model of Geneva. Might not we, whose fathers were long fixed in this kingdom, have some claim to the like privilege?....

77.—Government Proposals for Education.

['Mr. Orde's Plan of an Improved System of Education in Ireland, submitted to the House of Commons, April 12, 1787; with the debate which arose thereon; Reported by John Giffard, Esqr.' (Haliday Pamphlets, R.I.A., Vol. 508. Speech of Mr. Orde, pp. 1-124; Resolutions, pp. 124-128; Debates, pp. 129-150.]

[*Resolutions* (passed unanimously, save as noted below): with quotations from Mr. Orde's speech appended.]

1, 2. ...It is expedient to revise the Act 28 Henry VIII. c. 15.,...to establish...an annual fund...for the purpose of...providing proper school-houses...in every parish...within this kingdom.....for the residence of a schoolmaster, and the free instruction of the poor.

(Speech, pp. 30-31. If we look back...to the history of the times, in which the act alluded to was made, we shall find that there was something of policy as well as of charity in the institution of parish schools; a policy, however, of most excellent tendency, and worthy of being perpetuated. The more general knowledge and use of the English language were...the principal objects...').

4. ...It is proper and expedient to institute...at public expense, one provincial school or hospital, in each province within this kingdom, for the gratuitous maintenance and education of children in the established religion, and in such branches of learning and science as may tend to qualify them for...occupations in husbandry, manufacture, trade, commerce, and arts.

(Speech, p. 47, 57-8. 'These academies are designed to form... Mariners, Merchants, Manufacturers, Artificers, Farmers, Surveyors, Architects; and therefore Navigation, Mercantile Knowledge, Modern Languages in most use,...Drawing, Husbandry, and Agriculture in all their branches, must here be the objects of instruction....The children should be indispensably brought up in the established religion....Perhaps...the number of these schools would not require to be...beyond two. New Geneva is so situated on the confines of two provinces..as to answer both... The other sex also...might be brought up...in the exercise of those occupations which women are competent and well suited to; reading, writing, grammar, arithmetic, spinning, knitting, needlework, embroidery ...housekeeping, drawing, etc., etc....It is...perhaps most adviseable to provide separate establishments for the females.')

9. ...It is proper and expedient...to establish one or more great school or schools.....for the future pursuit of learned professions, and for the honourable discharge of the highest duties of the community.

(Speech, pp. 83, 84. 'The mode of internal discipline in the College of Westminster is...well calculated for successful imitation in the plan which maybe adopted here....every endeavour should be used to bring instructors from some of the great schools in England....')

[Mr. Orde on Presbyterian Claims in Education.]

(Speech, pp. 120-1. 'The General Synod of the Presbyterian Church... request the aid of Parliament for the support of an academy, which is designed for the distinct education of their youth, under teachers of their own persuasion...We have no reasonable discretion or means for the creation of such institutions, or...for a claim of present support from the public purse, than upon that of the religion of the state. The respectability or loyalty of his Majesty's Presbyterian subjects...are not called in question;....they will readily perceive...the evident propriety of forming these public establishments, thus made in general open to all disciples of all religions, upon the *single basis* of the established church.')

11. ...The foundation and gradual endowment of a second University within this kingdom....in addition to the present excellent establishment of Trinity College, might conduce...to the wider diffusion of learning and science throughout the nation. [Passed with one dissentient—Mr. A. Browne, M.P. for Trinity College.]

(Speech, p. 100. 'Perhaps the school of Armagh should be the immediate nursery of succession...The great schools in England, and her universities, will, I trust, still be frequented by very many of...the first families of this kingdom...thereby to draw the two countries still closer... in assimilating their manners and their habits.')

A.D. 1791.

78.—Religion of Scholars of Trinity College, at a Parliamentary Election.

[Haliday Pamphlets, R.I.A., 605 (1). Report of the Proceedings in the Case of the Borough of Trinity College, Dublin, As heard before a Select Committee of the House of Commons, A.D. 1791. Published from notes taken on the spot. Dublin, 1791. (*a*) pp. 1-3; (*b*) pp. 82-3; (*c*) pp. 186-7; (*d*) pp. 270-72.]

(*a*) The Committee for trying this cause was chosen on Monday the 14th day of February, 1791, and consisted of [fifteen members, including 'Hon. Arthur Wesley' (subsequently Duke of Wellington) and the 'Right Honourable Lord Edward Fitzgerald.']

Petitioner, Laurence Parsons, Esqr.....
Sitting Member, Hon. Francis Hely Hutchinson....
The Humble Petition of Laurence Parsons, Esqr.,
Sheweth

That the Fellows and Scholars of the said College, who are not incapacitated by the general law from voting for Representatives in Parliament, have alone a right to vote on such Election....

That no person is eligible to the office of Fellow or Scholar of the said College, who is not at the time of the Election a legal Protestant.....

That the Right Hon. John Hely Hutchinson, the Provost of said College, who presided at said Election as the returning officer, and who is father of the said Hon. Francis Hely Hutchinson...received for the said Hon. Francis Hely Hutchinson the votes of several persons who had no right to vote....

(*b*) Mr. Martin Toomy, examined by Mr. Plunket.

Is a Scholar of the House—was so previous to the last election—... Witness had exerted himself at first in support of the sitting member—did not vote at the election, because his vote would be of no use, as he was a Roman Catholic—....the first time he had informed the sitting member of his being a Roman Catholic was in Cork, a good time before the election, when the sitting member enquired of him whether he knew any Scholars who were Roman Catholics—the sitting member then pressed him to conform—...Lord Donoughmore pressed him very much to conform—Lord Donoughmore told him that his own ancestors had been Roman Catholics, and yet that he was a Protestant—and that were he in a Roman Catholic country, he would be a Roman Catholic....

Mr. Martin Toomy, cross-examined by Mr. Chamberlayne.

Witness promised his vote to the sitting member more than a year before the election—did not then inform him that he was a Roman Catholic—...Witness had heard, and knew, that Popery was a disqualification before he promised the sitting member—did not tell the sitting member in Cork whether he would conform or not—his sole reason for not voting for the sitting member was his objection to conforming—and could he have prevailed on himself to conform he certainly would have voted for the sitting member....

(*c*) Robert Day, Esqr., examined by the Recorder.

Witness received a letter from Lord Donoughmore, stating that Toomy was skulking...—Witness went with Dean Bond to Toomy's chambers...—Toomy assigned as his reason for not voting, that he had

not conformed—Witness replied that he was as good a Protestant now as when he promised his vote, and that he had got to all intents and purposes a Protestant education, but that by all means it was necessary that he should perform his promise—.....

(*d*) The petitioner next proceeded to disqualify No. 80, Hely, for popery.

John Magrath, examined by Mr. Burrowes.

Has known Hely about thirteen years—...Witness is a Roman Catholic, and was repeatedly at Mass with Hely and his parents—Witness knew Hely since he came to College—...Hely's family and himself were always reputed Roman Catholics, but witness supposes that Hely read his recantation when he came to College.

Counsel for the sitting member here offered to the Committee a copy of a certificate of conformity of Hely...

Counsel for the petitioner offered Laurence Cronin, who was present at the alleged conformity of Hely, to prove that he had obtained the certificate without having taken the oaths of supremacy, allegiance, and abjuration, as required by the act of Parliament.

Counsel for the sitting member...contended that the certificate was conclusive evidence of conformity.....

It was contended for on part of the petitioner that....this doctrine would confer the advantage of conformity on every Papist in Ireland...

The Committee resolved That Hely, No. 80 on the poll book, had a right to vote at last election for the representative in Parliament for the University.

A.D. 1792.

79.—Education Clauses in the Relief Act of 1792.

[*Irish Statutes*, 32 Geo. III. c. 21.]

An Act to remove certain Restraints and Disabilities therein mentioned, to which His Majesty's Subjects professing the Popish Religion are now subject.

4. And be it further enacted, that so much of an act passed in the tenth year of the reign of King William the third, entitled, An act to prevent papists being solicitors, as enacts that no person shall act as solicitor, agent, or manager of any suit, who shall not educate his children

in the protestant religion, shall not extend to such persons professing the popish religion who shall be admitted to act as solicitor agent or notary, under this act.

15. And whereas by an act passed in the twenty-first and twenty-second years of his present Majesty's reign, entitled, An Act to allow persons professing the popish religion to teach school in this kingdom, and for regulating the education of papists;....it is required, that any person of the popish religion who shall teach or keep school, shall first obtain the license of the ordinary of the diocese, and it is not expedient any longer to make such license necessary; be it enacted, that...it shall not...be necessary that the license of the ordinary be obtained, in order to authorise any person of the Roman Catholic religion to keep or teach school, provided always, that such person shall in all other respects... conform himself to the said act.

A.D. 1793.

80.—Education Clauses in the Relief Act of 1793.

[*Irish Statutes*, 33 Geo. III. c. 21.]

An Act for the Relief of His Majesty's Popish or Roman Catholic Subjects of Ireland.

1...Be it enacted...that His Majesty's subjects, being papists, or persons professing the popish or Roman Catholick religion,...or educating any of their children in that religion...shall not be liable to any penalties....save such as..subjects of the protestant religion are liable to....and that such parts of all oaths as are required to be taken...to qualify for voting at elections of members to serve in parliament, as import to deny that the person taking the same...educates his children in the popish religion, shall not hereafter be required to be taken.....

7. It shall be lawful for papists....to hold or take degrees, or any professorship in, or be masters or fellows of any college to be hereafter founded in this kingdom, provided that such college shall be a member of the university of Dublin, and shall not be founded exclusively for the education of papists,....and to be a member of any lay-body corporate, except the college of the holy and undivided Trinity of Queen Elizabeth, near Dublin, without taking...the oaths of allegiance, supremacy, and abjuration....

81.—Act to establish and endow Maynooth College.

[*Irish Statutes*, 35 Geo. III. c. 21.]

An Act for the better education of Persons professing the Popish or Roman Catholick Religion.

Whereas by the laws now in force in this kingdom, it is not lawful to endow any college or seminary for the education exclusively of persons professing the Roman Catholic religion, and it is now become expedient that a seminary should be established for that purpose....[names and empowers trustees] for the purpose of establishing endowing and maintaining one academy, for the education only of persons professing the Roman Catholic religion....

9. Provided always that it shall not be lawful to receive into, or educate or instruct in the said academy, any person professing the protestant religion, or whose father professed the protestant religion....

10. Be it enacted that any sum...not exceeding eight thousand pounds... may be issued and paid by ....his Majesty's Treasury....towards establishing the said academy.

82.—Catholic Poor Schools of Cork: Organisation, and transition to 'Mr. Lancaster's plan.'

["Charitable Society Committee Book, 1793:" being Minutes and Documents relative to the Catholic Poor Schools of Cork City, 1793-1851. 127 pp. folio. Now preserved at Greenmount, Cork.]

(*a*) The Establishment of the Schools.

Copy of a letter forwarded to Denis Nagle, Esqr., at Bath, from Cork, 15 March 1799.

...'These schools, which are nine in number, were originally established by Miss Nanno Nagle (whose blessed memory will be held in everlasting remembrance in this City) and the means of supporting them were an annual subscription which she solicited from the principal R. Catholics of this City...'

(*b*) Inspector of Schools.

22nd May 1796. *Agreed* on by the Committee: that the Secretary and Inspectorship shall be blended in one, and to be directed by the Committee and the Bishop.

Resolved, the same day, that any schoolmaster not complying with

Mr. Kenna's commands in regard to the Schools ; if any of them should neglect, he or they shall be fined five shillings for ye first offence, at least.

(*c*) Classification by Subjects ; and Organisation.

At a general meeting of the Committee of the Charitable Society for the R. C. Poor Schools, held at Carey's Lane, Nov. 13, 1805, the Rt. Rev. Dr. Moylan in the Chair.

Resolved that the Schools be divided into three Classes ; the First for Spelling and Reading, the Second for Writing and Arithmetic, the Third for Book-keeping and Navigation.

Resolved that the State of the Schools be annually drawn up on the 25th of March, and a Copy of the same be generally circulated through the City, to prepare the public for the Collection that is to follow.

Resolved that the Inspector be not a member of the Committee.

Nov. 18. 1805. *Resolved* that the Subcommittee observe that Mr. Connell, one of the Masters, has not sent in his Book of Remarks, and that the Secretary be directed to give him notice to account for his neglect in this respect.

20 Jan. 1806. *Resolved* that Mr. Charles Field be appointed to the Vacancy in the Sunday Schools.

5 Sept. 1806. *Resolved* that One Hundred Pounds be given out of the funds of this institution to the Presentation Convent, towards the Building and Fitting up of a Schoolhouse for the poor Female Children that are there Educated and Instructed.

(*d*) Teaching Staff ; New Classification.

At a meeting of the General Committee of the Poor Schools, held at Carey's Lane, Friday Evening January 10, 1806, the following report was submitted to their consideration and unanimously adopted :—

Report of Sub-Committee.

In the first place, we have made minute enquiry into the Character and Ability of Mr. Patrick Barrett, who has proposed himself for the New School ; and the result of that Enquiry being highly favourable to that Teacher, we are of opinion that he ought to be appointed to the New School, with a Salary of Forty Pounds per annum, and a Gratuity at the end of the year, should his conduct meet the approbation of the Committee.

Secondly, we thought it advisable to examine the present Teachers ; and having done so, are sorry to Remark that the deficiency of some of them is shamefully great. However, as we cannot expect Perfection

when the annual Salary cannot be said to be more than a Pittance, which no man of liberal Education would accept of, We do not think any of them should be removed for the present, except James Murphy and David Condon, whom we think totally unfit for any situation in the Schools. The Modest and respectfull Manners of John Connell seem to claim the favourable attention of the Committee, while we are decidedly of the opinion that the self-sufficiency and assuming conduct of Denis Callaghan should receive a severe Reprimand....

Fourthly, that the Teachers be ordered to class their respective Schools in the following order, vizt :

1 Class Boys only learning their letters.
2 Class Boys of Ab Eb, etc.
3 Class Boys Spelling words of one Syllable.
4 Class Boys do. do. of two do.
5 Class Boys do. do. of three and four Syllables.
6 Class Boys do. do. of five and six do.
7 Class Young Readers.
8 Class Advanced Readers.
9 Class Young Writers.
10 Class Advanced Writers ; etc.

And that the Teachers do give in such lists, within a fortnight after the opening of the Schools ; and that the Boys be placed in the Schools and made to sit together in their respective Classes, that the Visitors may see at one view the situation of the Schools, and the improvement of the Scholars.

(*e*) Lancaster's Mode of Education.

At a General Meeting of the Superintending Committee held at Carey's Lane, 16th January, 1806, Rt. Revd. Dr. Moylan in the Chair ;

Resolved that the following Gentlemen be appointed a Sub-Committee to consider of Mr. Lancaster's mode of Education, and to report thereon on Thursday next at half-past Two O'Clock, vizt :

James Roche Esqr. ; Robt. Burke Esqr. ; Gerald Callaghan Esqr. ; M. J. Farrel Esqr. ; Revd. M. T. Collins.

(*f*) Adoption of Lancaster's Plan.

At the meetings of the Sub-committee appointed by the Superintending Committee of the Poor Schools of this City, for reporting on what steps may appear to them best calculated to carry into effect Joseph Lancaster's Improved Plan of Education upon the Principle of Oeconomy, held on the 18th and 21st of January 1806, James Roche Esqr. in the

Chair ; the following report was agreed on to be submitted to the Superintending Committee at their next meeting for their Adoption and Improvement.

That the first step necessary to be taken, be to provide a Master in all respects qualified to preside over one of the Schools, and to teach after the manner of Joseph Lancaster's plan.

That on account of the mode of Instruction being novel and mechanical, a person educated at Mr. Lancaster's school would be the fittest person for that purpose ; and the Committee presume that such a person may be obtained at a moderate salary...for a term of 1, or 2, or 3 years....

That next, a sufficient number of Cards, Books, etc. should be provided, as will serve for the Education of 1,000 boys ; as also a small number of medals and premiums of cheap cost, to distribute among such boys as may appear deserving of them, after the manner of Joseph Lancaster's school.

That the Committee write to Joseph Lancaster requesting his benevolent assistance....

That an Abridgement of Joseph Lancaster's plan, as made out by Mr. Farrell, and submitted herewith, appears to us to contain the essence of the plan....

That, for the present purposes, manuscript copies of the same should be given to the several masters of the schools, to regulate them in adopting Joseph Lancaster's mode of Instructing the Boys....

At a General Meeting of the Superintending Committee of the Poor Schools, held at Carey's Lane on 2nd May, 1806, Rt. Revd. Dr. Moylan in the Chair.

Resolved : That...an advertisment ought to be published in one or two of the Cork News Papers for a fit and proper Head Master to be sent to England.....

(*g*) Advertisment for a Teacher.

Wanted by the Committee for Superintending the Poor Schools of this City, a young man of good education and sound morals, capable of conducting and supervising a School for the Education of One Thousand poor Children, which the Committee have determined to establish on Mr. Lancaster's plan. As the importance of this situation is obvious, none need offer themselves but such as can adduce the best testimonials of their Characters and Abilities. A liberal salary will be given, and adequate security required.

N.B. The Person approved of is to be sent to England to obtain a practical knowledge of the plan of Education.

At a General Meeting....on the 17th January, 1807...*Resolved* That the School be opened on Monday next by Mr. Shea, on the plan of Mr. Lancaster.

(*h*) Retrospect and Progress.

At a General Meeting.....held in the Lancastrian School House, July 18, 1815, Rt. Revd. Dr. Murphy in the Chair, the following report was read by the Revd. John England :—

The Committee of the Roman Catholic Poor Schools of the City of Cork...think it their duty...to lay before this meeting the good effects which have been produced.....It is within the recollection of many of this Committee that under the restraints upon Roman Catholics.....it was utterly impossible to give the Poor Children of their Communion the benefit of Education, because the Professor of that Faith was prevented by the Statute Law from being even an Assistant Teacher in the very meanest School in the Country.....This Committee feels gratification in being able to inform its supporters that...the improvements...made in Education by any persons in any place, have been seriously considered, and adopted either in part or entirely. The first efforts of the Committee were necessarily...imperfect...from the nature of the system of instruction then prevalent, and from the description of teachers they were obliged to employ :...yet great numbers were taught to read, to write, and to cast accompts ; very many were clothed, and some were apprenticed out to trades.....The Gentlemen of the Monastery, admitted into that Institute solely from their capability and zeal, have even improved upon the plan of Mr. Lancaster ; and the vast progress made by the children since these Gentlemen have taken charge of the Schools, is the best evidence of the benefits which have arisen from this change. Another great advantage which has been lately obtained is the establishment of the Lancasterian School by this Committee.....

The following is the Statement of the Number of Boys in the School :

North School :		Mardyke School :	
Arithmetic	200	Arithmetic	230
Spelling, Reading, etc. ...	210	Writing	152
Geometry and Mensuration ...	20	Reading	110
Book-keeping, etc. ...	20	Spelling	298
Total ...	450	Total ...	790
Apprenticed	67	Grand Total ...	... 1,240

(*i*) War Bonus to Teachers.

At a General Meeting of the Committee of the Poor Schools held at Carey's Lane on Monday the 31st of August, 1812.

Resolved that having considered the Salary of the Teachers to be too low in consequence of the increasing price of Provisions, each Teacher be in future paid at the rate of Thirty Guineas a Year.

(*j*) Evening Schools; Punishment limited.

At a General Meeting...on March 6, 1807....

Resolved that the report of the Sub-Committee on the subject of Evening Schools is hereby approved of, and is to be immediately adopted. That the following Masters be appointed to Superintend them at a salary of 14 guineas per year for each Master:

Mr. Connell for the Female School at Carey's Lane.
Mr. Callaghan for the Boys' School, ditto.
Mr. Murphy for the Female School in the North Parish.
Mr. Curtin for the Boys' School do. do.

That no punishment be inflicted by Mr. Shea on any boy under his care; but such as is pointed out by Mr. Lancaster's plan.

A.D. 1799.

83.—Views of the Irish House of Commons on 'the Education of the Lower Orders.'

[P.R.O., Ireland, Parliamentary Papers, Lot 50, Paper 16.]

[House of Commons, Ireland. Report of Committee on the State of Education, made 22 February 1799.]

The Committee appointed to enquire into the State of Education of the lower Orders of the People, and the means of improving the same, having met according to Order, came to the following Resolutions:

Resolved....That the present State of the Education of the lower Order of the People in this Kingdom is highly defective, and requires the interposition of the Legislature.

...That the Establishing of one or more Schools in every Parish or Union of Parishes in this Kingdom would be useful to the Publick.

...That the Masters for these Schools should undergo Examination, receive Certificates of their Morals and Ability, and be licensed Annually.

...That the Payment of such Masters should consist partly of a fixed salary, and partly of rewards proportioned to their Exertions and Success.

...That the Books permitted to be used in these Schools should be chosen by persons appointed for that purpose.

...That one or more Visitors should be empowered to inspect these and all other Parish Schools once in Every Year.

(*b*) Report from Committee of the Whole House on the Report of the State of Education of the lower Orders of the People. Reported February 26. 1799.

Resolved...that the House should be moved for Leave to bring in a Bill pursuant to the said Report.

84.—License to a Papist Schoolmistress at Thurles, Co. Tipperary.

[Original (parchment) at Ursuline Convent, Thurles: founded by Anastatia Tobin, 1787.]

Patrick Hare, Clerk, Master of Arts, Vicar-General of the Most Reverend Father in God, Charles, by Divine Providence Archbishop of Cashel, Primate and Metropolitan of the whole Province of Munster, to our beloved in Christ, Anastatia Tobin, greeting. Whereas by an Act of Parliament made in this kingdom in the twenty-first and twenty-second year of his present Majesty's reign, a power is given to US to grant license to Papists, or persons professing the Popish religion, to authorise them to teach school, and to recall the same, WE do, therefore, hereby grant to you, the said Anastatia Tobin, whose probity of life is sufficiently certified to us, our license and authority to teach school in the parish of Thurles, in our Diocese of Cashel, pursuant to the tenor of the said Act, during our pleasure only and not otherwise. In testimony whereof we have caused the seal of our Consistorial and Metropolitical court of Cashel to be hereunto affixed. Dated this third day of June, One Thousand Seven Hundred and Ninety Nine.

Pat. Hare, V.G.

85.—Imperial Grants for Education in Ireland.

[(*a*) Annual Account to the House of Commons, printed 6 March, 1807; (*b*) and (*c*) Report of Commissioners of Accounts in Ireland, 1812, pp. 59-63.]

	£	s.	d.
(*a*) For defraying the Charge of the Incorporated Society in Dublin, for promoting English Protestant Schools in Ireland	22,621	6	1
For defraying the Expense of the Foundling Hospital in Dublin	22,500	0	0
For defraying the Expense of the Hibernian School for Soldiers' Children	8,210	10	10
For defraying the Charge of the Female Orphan House near Dublin	1,081	2	2
For defraying the Expenses which may be incurred by the Association for Discountenancing Vice, and promoting the knowledge and practice of the Christian Religion	1,391	2	6
For defraying the Charge of the Roman Catholic Seminary	8,000	0	0

(*b*) The Account of the Receipts and Expenditure of the Association incorporated for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion, 1807-11.

(1) Receipts:

Parliamentary Grant	1807	... ...	£1,224	2	9½
	1808	... ...	1,926	0	0
	1809	... ...	1,940	0	0
	1810	... ...	1,918	0	0
Subscriptions and Donations:	1807	...	£379	5	1½
	1808	...	407	8	4½
	1809	...	353	10	0
	1810	...	255	7	4½
Received Fines for Unlicensed Stills in Dublin	1807		25	0	0
	1810		362	0	2

(2) Discharge:

Building Schoolhouses	1807	£200	0 0
	1808	111	1 6
	1809	38	4 9½
	1810	35	0 0
Salaries to Schoolmasters	1807	324	3 4
	1808	589	3 4
	1809	361	5 0
	1810	508	15 0
Books and Stationery	1807	1,261	15 10½
	1808	1,481	18 9
	1809	1,733	4 0
	1810	1,061	7 9½

(3) Paid Rev. Samuel Jones, in aid of supporting a Seminary for Parish Clerks and Schoolmasters at Kildemo, Limerick, for

1808 ...	37	10	0
1809 ...	50	0	0
1810 ...	50	0	0

(*c*) The Account of the Trustees of the Linen and Hempen Manufactures of Ireland, 1809.

[Grant from Public Funds for the year, £22,805.]

The Discharge: Grants:

Paid for instructing Female Weavers	£20	0	0
Paid for Wheels to public Schools	£87	17	6

A.D. 1808-12.

86.—Views of a Vice-regal Commission on the Education of the Irish People.

[Reports of the Commissioners of the Board of Education (Wm. Armagh, Chas. Dublin, Jas. Killala, Isaac Corry, T. Elrington, G. Hall, Jas. Whitelaw, Richard Lovell Edgeworth, James Leslie Foster, James Verschoyle, William Disney): (*a*) 14th Report, 1812, p. 328; (*b*) ibid., pp. 330-1; (*c*) 3rd Report, 1808, p. 24; (*d*) 3rd Report, Appendix 10, p. 108.]

(*a*) [Change of State Policy advocated.]

We conceive it to be of essential importance in any new Establishments for the Education of the lower classes in Ireland, and we venture to

express our unanimous opinion, that no Plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual execution in this Country, unless it be explicitly avowed, and clearly understood, as its leading principle, that no attempt shall be made to influence or disturb the peculiar religious tenets of any Sect or description of Christians.

(*b*) [Popular demand for Education.]

We collect...that the whole number of schools (including the Parochial Schools) amounts to 4,600, and the Scholars taught in them to 200,000 ;.... and as [the] Returns were made generally in the Winter, when many children are unable to attend, and as itinerant Schoolmasters (whose number is very considerable) are frequently not included in them, we are confident that more than 200,000 Children of the poorer classes receive annually such sort of Instruction as those Schools afford.

That Instruction, except in a very few instances, extends no farther than Reading, Writing, and the common Rules of Arithmetic ; and the prices paid are on an average Ten Shillings per annum for Reading, Seventeen Shillings and Four-Pence ; where Writing, and One Pound Six Shillings where Arithmetic is added.....

The poverty of the lower classes of the people, which limits the recompense of the Masters to the low rates above mentioned, and thus holds out no temptation to a better class to undertake the office of Instructors, produces effects if possible still worse, by incapacitating them from purchasing such books as are fit for children to read.....

From the facts here stated, we conceive it clearly to appear, that the lower class of the people of Ireland are extremely anxious to obtain Instruction for their children, even at an expense, which though small, very many of them can ill afford ; and there is a circumstance...that puts this desire in a yet stronger point of view—we mean the existence of *Evening Schools*, established (and in one parish there are Eleven of them) for the Instruction of those children whose service during the day their parents could not afford to lose....

(*c*) [The Protestant Charter Schools.]

While we warmly and sincerely applaud the pious and patriotic efforts of those who contributed to the establishment, and laboured for the success of this Institution, we feel ourselves bound to state, that during a very considerable period of its existence, it appears...to have failed of one great object, that was intended and expected from it—the conversion of the lower order of the Inhabitants of Ireland from the errors of Popery... Though it is impossible to ascertain the numbers of those who have

returned to the Popish persuasion, there is reason to believe that it is not inconsiderable....We cannot but recommend the Institution as deserving the continuance of that Legislative patronage and support which it has so long enjoyed....

(*d*) [Eulogy of the Charter Schools, by R. L. Edgeworth.]

I congratulate the Board upon the flourishing state of the Charter Schools of Ireland...we must be gratified by having it in our power to evince to the Government of the United Kingdom, that the education of children in these Schools is efficacious, practical, free from bigotry, and in every respect such as to put it beyond the reach of private defamation and public censure....(Signed) Richard Lovell Edgeworth, November 8th, 1808.

A.D. 1809.

87.—Educational Tendencies, Secondary and Primary.

[2nd, 12th, and 13th Reports, Commissioners of Board of Education, Ireland 1809-12); reprinted 1813.]

(*a*) Midleton College, Co. Cork.

This school has greatly declined in point of numbers;...the present headmaster...attributes this decline to what he calls the fluctuation of schools, and to the bad state of the schoolhouse. Other causes may have contributed. There are several large classical schools kept by private individuals in the neighbourhood, one very considerable one at Fermoy...two at Youghal...one also six miles from Midleton, and another within five miles of it, kept by a Roman Catholic Clergyman.

(*b*) Kilkenny College.

The master...stated upon his examination before us on the 11th of May 1809...that he kept two classical assistants at a salary of £50 each per annum, with board and lodging....That previous to the year of the rebellion in 1798 his school had been more numerous, having had at that period forty-three Boarders, ten of whom were of the Roman Catholic religion; but that since that period he had never had but one of that persuasion. There is at present a Classical Academy kept by a Roman Catholic clergyman in the town of Kilkenny.

(*c*) Lifford School.

Mr. McCrea...a Land Surveyor, receives the Usher's salary of £20 per annum, and...employs an English Master, at a salary of six pounds per annum and the profits of the scholars, to teach writing and arithmetic to about thirty of the children of the town. The present Master has stated to us, that he has made efforts to obtain students, but without success, there being several Classical Schools of good reputation near the town and the neighbourhood.

(*d*) Clonmel School.

The course of education is confined to the classics. No assistants are kept by Mr. Carey [Master], nor is there any provision for Instruction in Writing and Arithmetic, etc., in this Establishment; for it appears that there is an English and Writing School in the Town of Clonmel, to which Mr. Carey's Scholars resort; and he has further stated to us, that there is not much demand for Classical Instruction in Clonmel, although the Town is rich and populous, most of the inhabitants preferring to educate their Children for Trade and Business.

(*e*) [Gilson Foundation, Oldcastle, Co. Meath. By his will, 1809, Laurence Gilson, of Marylebone, Middlesex, left a large sum to found a school on the green of Oldcastle, his native place. Protestants and Catholics were to have equally the income, control, staff, and scholars. His books were to be the nucleus of a school library.]

I think one Schoolmaster, upon Mr. Lancaster's plan of Education, will be fully adequate to the teaching all the Boys of the said parish, it being my wish and will that the said Lancaster's plan of education be adopted.

(*f*) Navan School.

The Rev. Francis D. Hamilton was appointed Master by Lord Tara, on the 30th June 1807. It does not appear to us, that he either intends to discharge the duty of the School in person, or has ever been engaged in such a duty; nor indeed in its present state is there any employment for him....We are of opinion, notwithstanding, that an effective Classical School might be established at Navan....A respectable English School should be immediately established, under a Master with a liberal Salary, who should be capable of Teaching Mercantile Arithmetic, Geography, and other

useful branches of Education for the Middling Classes; and should be obliged to teach the poorer children at very low prices, as the reason stated for there being at present no Writing Scholars in this School was, that they could be taught for less elsewhere, viz., in a Roman Catholic Seminary.

A.D. 1811.

88.—Views of Henry Grattan on Religion and Language in Irish Primary Schools.

[14th Report, Comm. of Board of Education, Ireland (October 1812), Appendix 3, p. 336.]

Rt. Hon. Henry Grattan, to the Secretary of the Board of Education.

Welbeck Street, March 25, 1811.

In obedience to the wishes of the Board I venture to submit, what I do not presume to call a plan, but instead of one, a few ideas....I would pursue the suggestion of the Act that established Parish Schools, with such alterations as must arise from the change of time, circumstances, and condition....

And I would submit, as a proper subject matter of education in those schools, not only the study of the English tongue, reading, writing, and arithmetic; but also the study of certain books of horticulture and agriculture, together with treatises on the care and knowledge of trees.

I should recommend that in those Parish Schools the Christian religion be taught; but that no particular description of it should form a part of their education—in the place thereof, it might perhaps not be improper to devise some general instruction regarding the four great duties of man—duty to God, duty to one another, duty to the country, and duty to the government.

I beg to add, that one great object of national education should be to unite the inhabitants of the island, and that such an event cannot be well accomplished, except they are taught to speak one common language; I think the diversity of language, and not the diversity of religion, constitutes a diversity of people. I should be very sorry that the Irish language should be forgotten; but glad

that the English language should be generally understood; to obtain that end in Ireland, it is necessary that the schools formed on a plan of national education, which teach the English language, should not attempt to teach the English religion, because the Catholics who would resort to our schools to learn the one, will keep aloof if we attempt to make them proselytes to the other; and we should by that attempt, reject one great means of uniting our people; and we should continue to add to the imaginary *political* division, supposed to exist in a difference of religion, a real political division formed on the diversity of language.

I have the honour to be,
Your most faithful servant,
Henry Grattan.

A.D. 1813.

89.—Opinion of Counsel as to restrictions on Catholic Education in Ireland.

[MSS. original documents, Clongowes Wood College.]

(*a*) Case for the opinion and advice of Thomas Lefroy, Esquire, [subsequently Chief Justice of the Queen's Bench in Ireland] December 18, 1813.

Counsel will please....to consider and advise:....Secondly, Does the said Peter Kenny, or do the Gentlemen who have associated with him, Roman Catholic Clergymen, whether they be considered Priests, Friars, Jesuits, or otherwise, lye under any legal disabilities so as to Prevent them Purchasing said House and Demesne of Castle Browne?.....Is there any law now Existing to prevent their setting up a School....for the Education of young Gentlemen? Supposing the money to be applied towards the payment of Such Purchase had been collected and given to said Peter Kenny for the *sole* purpose of purchasing said House and Demesne, to erect such a Roman Catholic School, would any and what Legal Consequence follow therefrom? If said House and Demesne shall

be purchased, such a School...Established there, ought Protestant Scholars be admitted, or refused admission? Would it be considered in point of Law an Endowed Establishment, altho supported by Pensions to be paid for the Maintenance and Education of the Scholars? And may the said Peter Kenny and the said other Gentlemen with safety Compleat the sd Purchase?

(*b*) [Mr. Lefroy's Opinion.]

2d. Qu. If Mr. Kenny and the gentlemen associated with him are merely a number of Individuals who have joined for the purpose of conducting an Establishment for Education, they are under no disability *as Individuals* to purchase Lands.....I am of opinion that the Law allows them, as Individuals, to set up a School...for the Education of persons professing the Roman Catholic Religion, and that they may purchase a House and Lands with....the intention of keeping such School, and....may lawfully use....their Lands and Houses for such purpose so long as such property continues to be the property of individuals, and that those individuals have the right to discontinue the School....

But since the case of the Atty.-Genl. against Power, it must be considered as at least doubtful whether it be not illegal to *endow* a School....for the exclusive purpose of educating Roman Catholics. I confess until that case drew my attention to the Recital in the act for the Establishment of Maynooth College, and the savings in one or two other acts, which shew the opinion of the Legislature on the subject, I was of opinion that it was legal to endow a School for the Exclusive Education of Roman Catholics. For, having been made lawful to keep such Schools, I could not see any reason to make the Endowment of them illegal, more than the Endowment of any other School which the Law allows. However, the Legislature and the Courts do seem to have entertained a different opinion....My opinion therefore is, that the only way in which the object...can be *safely* accomplished is by not *appropriating* in any manner the property...to the Intended School....Doing so they may...employ it for the purpose of Educating Persons in the Roman Catholic Religion.

But it must be confined to such, as the Law does not allow the Education of Protestants at Schools or Seminaries kept by Persons professing the Roman Catholic Religion.....

90.—Refusal of License to give Education at Clongowes Wood.

[MSS. original letters, Clongowes Wood College.]

(*a*) [The Bishop of Kildare, to Denis Scully, Merrion Square, 13 May, 1814.]

Your letter was left by the Revd. Mr. Kenny....I do not know exactly how the Law stands concerning Licenses.....It is the province of the Consistorial Court to grant such Licenses, and I should suppose it to be quite a matter of course...for Mr. Kenny to apply to and receive from Dr. Mitford, through the medium of the Revd. Rawdon Greene, Registrar of the Diocese of Kildare, such a paper.....Charles Kildare.

(*b*) [Rev. Rawdon Greene to Rev. Mr. Kenny, May 22, 1814.]

Before the License can be sealed, it will be necessary for Mr. Kenny to procure a Certificate signed by the Minister and Church Wardens of the Parish of Clane, setting forth that they believe Mr. Kenny to be duly qualified to "keep a School within the said Parish for the Education and Instruction of the Children of persons professing the Roman Catholic Religion." Upon this certificate being transmitted...Mr. G. will without delay forward the License.

(*c*) [Mr. Greene to Mr. Kenny, June 6, 1814.]

Mr. Greene presents his Compliments to Mr. Kenny, and begs leave to acknowledge the Receipt of his letter stating that the Parish Minister of Clane had refused to give the Recommendation upon which Mr. Kenny's license was to be granted.

Mr. Greene is concerned that he is obliged to inform Mr. Kenny that the License cannot possibly be granted without such Certificate.

A.D. 1816.

91.—State Aid for the 'Kildare Place' Society.

[Fourth Report of the Society for Promoting the Education of the Poor of Ireland: Dublin, 1816: pp. 18-20, 23-26.]

The subscriptions for the year amounted to the sum of £133 3s. 6d., and the Donations to the sum of £303 17s. 6d.....In the last Report of the Society, the then Committee stated "that having in a great measure failed of procuring through individual bounty sufficient funds, and not

having any prospect of being more successful within any reasonable time, they had determined to apply for Parliamentary Aid, in order to procure a fund for the erecting of a suitable building for a Model School, and a Seminary for the Instruction of Masters, and had framed a Petition to the House of Commons for that purpose."

Pursuant to which determination, your Committee have now to inform the Society, that a Petition was accordingly presented...stating the absolute necessity which occasioned the application; and Parliament has been pleased to grant the sum of £6,980 for the above-mentioned objects; in consequence of which your Committee have been busily employed...The Committee for the ensuing year may at once commence proceedings for erecting the necessary buildings....Your Committee have also to state, that the money granted by Parliament has not in the meantime been unproductive, for having memorialed the Lords of the Treasury, they obtained it, for the purpose of making it fructify, until it should be required by the Society, and did accordingly, in November last, lend out £5,000 of it on Government Security, at £6 per cent. interest.....

Your Committee...addressed memorials to the several London Companies possessing estates in the North of Ireland, and although they have not received answers...they yet entertain most sanguine hopes of... assistance...They have also made direct application to several of the absentee proprietors of estates...in many instances...they have not been favoured with answers....

The lower orders seek education with avidity—to the middling and upper orders, it is every day appearing of increased importance.....

A.D. 1816.

92.—Mr. Robert Peel, Chief Secretary for Ireland, on the eagerness of the Irish people for Education.

[Speech in House of Commons, 27 February, 1816.]

I can state, as a fact within my own knowledge, that the greatest eagerness and desire prevails among the lower orders of Ireland for the benefits of instruction; and I regard it as the imperious duty of everyone, even in those times of economy, not to obstruct the progress or the limits of Education, which ought to be as generally and as widely diffused as possible.

Documents—Part II.

A. A.D. 1733-1743.

A Brief Review of the Rise and Progress of the Incorporated Society in Dublin, for promoting English Protestant Schools in Ireland. From the opening of His Majesty's Royal Charter, February 6th. 1733, to November 6th. 1743.

[Dublin. 1744. 16 pp.].

The slow Advances which the Protestant Religion, and a Spirit of Industry had made among the common people of Ireland, for above an Age past, being observed by some worthy Persons of this Kingdom, they formed themselves into a voluntary Society for setting up Parochial Schools, as the best Remedy they could provide in that Case.

Hereupon many such Schools were set up in Dublin and some other Chief Cities and Towns, under the Encouragement and Direction of several of the Bishops, Nobility, Gentry and Clergy ; as a Means to forward the good Work, but after the Experience of many Years, they perceived that the Success did not answer their Expectation ; for the Children being taught as Day-Scholars only, and afterwards put out Apprentices and Servants, nor far enough from their own homes, their Popish Parents and their Priests, had too frequent Access to them, and often found Means to draw them back to Popery just at that Point of Life, when Children begin to be susceptible of Religious Impressions.

But this Scheme, even tho' it had not failed in any Part, was very insufficient to answer the End of a general Reformation ; for as the major Part of those Scholars were the Children of Protestants, the Number of young Converts made in those Schools were very small, and could not have turned the Balance against Popery in the Space of some Centuries.

It was therefore judged necessary to find out some other Expedient, that might operate more extensively and effectually, to the general Conversion and Reformation of the poor Natives. And the Expedient at last happily chosen, was to apply to His Majesty by Petition, that He would by His Charter, Incorporate a Society with Powers for Erecting

Schools in several Parts of the Kingdom wherein the Children of poor Papists, and other poor Natives, should be instructed in the English Tongue (which many of them cannot speak) and in the Principles of true Religion and Loyalty.

An humble Petition was accordingly presented to His Majesty, dated the 17th. Day of April, 1730, being signed by their Excellencies the then Lords Justices, and a great Number of the Lords Spiritual and Temporal, of the Commons, the Clergy, and other principal Gentlemen of the Kingdom; whereupon his Majesty, through the favourable Interposition of his Grace the Duke of Dorset then Lord Lieutenant of Ireland, was graciously pleased to Grant his Royal Charter for the Purposes before mentioned, bearing Date the 24th. Day of October, 1733.

On the 6th. Day of February following, the said Charter was solemnly opened and read in the Council Chamber in Dublin, in Presence of his Grace the Lord Lieutenant, and many of the Nobility and Gentry. The Officers directed by the Charter were immediately chosen, and a Subscription-book opened for carrying on the good Work.

Many Persons of Rank and Distinction subscribed largely, among whom the Earl of Kildare deserves to be mentioned with great Honour and Gratitude, for his Bounty of Five hundred Pounds, which has been followed by another Benefaction from the same Hand, for encouraging the School at Castledermot.

But as the Effects of this Charter could not be obtained in their full Latitude, without keeping the Children apart from their Parents, and maintaining them in Meat, Drink and Cloathing, and Erecting Houses for their Accommodation, and furnishing the same, and paying Salaries to School-Masters, and providing Tools and Utensils for their Country Labours, it was soon evident, that the necessary Expence of a few Schools would require a greater Fund than this poor Country could supply.

The Society therefore found themselves under a Necessity of having Recourse to the Charity and Piety of England (which has been ever distinguished for Acts of Munificence;) and herein their Hopes have not been disappointed, as will appear from the List of English Benefactors which has been yearly published, and will continue so to be.

In Pursuance of this View, the Society sent over their Secretary, John Hansard, Esq., furnished with proper Credentials for solliciting and receiving Benefactions, in which he proved very successful.

It was likewise thought adviseable to set on Foot a Corresponding Society in London, who residing in that Metropolis, might be Instrumental in procuring and remitting Subscriptions and Donations, and keeping

up a regular Correspondence with the Incorporated Society in Dublin, in order to inform them of all Occurrences, and to communicate their Sentiments and Advice, as Occasion should require.

This proved a very easy Work ; for several worthy Persons, of which Number were most of the Bishops, animated with a Zeal for the Honour of God, and a Spirit of Charity towards the Poor deluded Natives of Ireland, presently offered their Assistance, and having first contributed their own Benefactions, formed themselves into a Society for that End, and have brought in a plentiful Harvest of Benefactions to recruit the Fund, for which the Society do hereby publickly return Thanks to them, and to the pious and generous Benefactors whom God hath raised up by their Means ; some of those we are bound in a special Manner to mention, and acknowledge in this Place. These are One thousand Pounds, being His Majesty's Donation, besides His Royal Grant of a thousand Pounds per Annum ; Mr. Whitchcot, fifteen hundred Pounds ; Mrs. Holden, two thousand Pounds ; His Grace the Duke of Devonshire, three hundred seventy six Pounds and upwards ; Mrs. Dionyfia Long, fifty Pounds a Year for eight Years past ; and we must not omit to mention with Thanks, the Generosity of the three Cities of Dublin, Waterford and Kilkenny, for encouraging three Schools in or near them, which will be more particularly set forth in the next yearly Abstract.

By these seasonable Aids, the Society have been enabled to extend their Schools into several Parts of the Kingdom, through the Encouragement of divers Gentlemen, who have given in Perpetuity one Acre of Land, and some of them a greater Quantity, for the Site of a School on their Estates, besides Beneficial Leases of small Farms contiguous to every School, to be cultivated and improved by the Labour of the Boys ; so that the Society have at present under their Care and Direction Nineteen Schools, all built and supported out of their slender Fund. The Society call it slender, because it is comparatively so, regard being had to the innumerable Multitude of poor Popish Children who would fill ten times that Number of Schools, for a Succession of many Years, if Means could be found to maintain them.

But as the Divine Providence hath raised up many Benefactors for carrying on this good Work thus far, the Society would hope that it will not rest here, but that God will put it into the Hearts of many other Charitable Persons, to Encourage these Schools, since they can no where find fitter Objects. For Charity can never be carryed higher than to rescue the Souls of thousands of poor Children from the Dangers of Popish Superstition and Idolatry, and their Bodies from the Miseries

of Idleness and Beggary. This is not retailing Charity to Particulars, but diffusing it over a whole Nation ; it is a Charity that will make those who are at present a Nusance and a Burthen to their Country, to become a Treasure and a Blessing to it ; that will make honest and industrious Men of those who would have been bred up in Thievery and Rags ; it is a Charity that will multiply obedient and peaceable Subjects to the King, and render the Protestants of Ireland safe in their Lives and Possessions. And it will for ever take away the chief Cause of those Disquietudes and Apprehensions, which, upon several Conjunctures, have alarmed the Government and People of England, by reason of the near Neighbourhood of a formidable Body of Papists, devoted to the See of Rome, and ready to rebel at the Instigation either of their Priests, or of a Foreign Enemy.

These will be some of the happy Effects of the Charter-Schools, if they can be sufficiently multiplied and extended. And yet they will be produced by Means that cannot be objected to ; not by Force or Terror, not by Penal Laws and Prosecutions, which can only make Hypocrites ; but by the innocent and gentle Means of enlightning and instructing the ignorant Minds of Children in the pure Truths of the Gospel, and leading them early to that Fountain-head, which the Church of Rome has cruelly sealed up. These are the only Methods practised by the Society, as being agreeable to the Nature of Man, and to the Genius of the Christian Religion.

And for obviating the great Danger of the Childrens relapsing, the Society are very careful to transplant them to Schools remote from their Popish Parents and Relations, who would be apt to pervert them. This Expedient, so essential to the obtaining the Ends of the Charter, tho' it may have escaped Publick Cognizance, has proved an Article of no small Expence to the Society, and will continue so to be.

If after all, any man should really doubt whether this Scheme for converting the poor Natives of Ireland, be well calculated for that Purpose, he may be easily satisfied from the Alarm it has given to the Popish Priests, who have lately denyed the Communion, and refused Absolution to those Parents who have suffered their Children to be received into the Charter-Schools, tho' it be to save them from perishing with Hunger and Nakedness. This is a plain Confession of their inward Fears and Apprehensions, that the Charter is laying the Ax to the Root of Popery, and will in its Progress accomplish that Work by sweet and insensible Means, which has been too hard for Coercive and Penal Laws, in a Course of fifty Years.

The Society cannot part with this Subject without offering one Hint

to the Gentlemen of this Kingdom, which they do with the greatest Deference and Tenderness.

It is evident, that the greatest Part of the Contributions to this good Work, come from England, and are given by Persons, many of whom have no Interests in Ireland, nor Relation to it, but send over their Bounty upon the pure Principle of Charity, for which they can hope for no Reward but in the World to come; but the Case is very different with regard to the Gentlemen of Ireland; for as their Benefactions will be laid out in their own Country, and frequently upon their own Estates; the Money will circulate among their own Tenants: Every Popish Child turned out a Protestant from these Schools, will bring an Accession of Strength to the Protestant Interest, and of Wealth to the Kingdom, by the Labour of his Hands. So that if the Charter-Schools could be sufficiently extended and diffused, they would be the Means of increasing Industry and Trade, and useful Manufactures, which must of course improve every Gentleman's Estate.

The Society will conclude with this one Observation which they apprehend to be of considerable Importance, tho' little attended to, namely, that the Progress of these Schools, must in its natural Course, gradually abolish the great Number of Popish Holidays, by Means of which, some hundred thousands of working Hands are kept idle, and the Labour and Profit of them lost to the Publick-Stock for a considerable Part of the Year, the very Harvest not excepted.

This Damage, as little as it is observed, yet upon a fair Calculation, will appear to be an astonishing Draw-back from the Wealth and Strength of the Nation; but it eats like a Worm unseen at the Root of our Prosperity, which grows chiefly from Labour, and must languish with the Decrease of it.

The Increase therefore of Protestant Hands, in Consequence of these Schools, will remove this great Evil, which, humanly speaking, can be done by no other Means; and the Society look upon this Position as undeniable.

A LIST OF THE CHARTER WORKING-SCHOOLS IN IRELAND.

Date of opening.	Places Names.	Counties.	Numb. of Children in each.	
1734	Castledermot	Kildare	20	
1735	Ballynahinch	Down	20	
	Minola	Mayo	24	
	Shannon Grove	Limerick	40	
1736	Castle Caulfield	Tyrone	20	
1737	Cregane	Armagh	20	
	Ballycastle	Antrim	25	
	Templestown	Wicklow	20	
1738	Killogh	Down	20	
	Kilmallock	Limerick	20	
1739	Dundalk	Louth	20	All Girls, brought up in the Cambrick Manufacture.
	Stradbally	Queens	40	
	Kilfinane	Limerick	20	
	Ballinrobe	Mayo	20	
	Newtown Eyre	Galway	20	
1740	Newtown Corry	Monaghan	20	All Boys, brought up to the Linen-Weaving.
	Ray	Donegal	24	
1741	New Ross	Wexford	30	
1743	Ballykett	Clare	20	
		Total	443	

Apprenticed out of the above Schools, 210, of which Number, many to the Linen Manufacture, Husbandry, Gardening and to be servants in reputable Families.

The Society have actually ordered two more Schools to be Erected, one at Waterford, and the other at Kilkenny, which will be fit for opening some time in the next Summer. And as they have accepted of the generous Proposals of the Fishmongers Company in London, for Erecting a third School at Colerain, upon Ground given by William Richardson, Esq., they hope to lay the Foundation next Summer.

Several other advantageous Proposals for new Schools, have been made

to the Society, and particularly, by the Right Honourable the Earls of Orrery and Clanrickard, the Honourable Hays St. Leger, Esq., and James Daly, Esq., which the Society have under their Deliberation, and are zealous to carry into Execution, as soon as their Fund shall enable them, which they hope will be very soon through the Favour of Divine Providence and the Aids of Charitable Persons.

A.D. 1791.

B.

Report of Commissioners of Irish Education Inquiry, 1791.

[First printed in the proceedings of the Endowed Schools (Ireland) Commission, 1856-8, *Evidence, and Documents*, Vol. II., p. 341 sq. From a copy entitled "Draft Plan of Education, by the Rt. Hon. the Secretary of State" (John Hely Hutchinson Provost, T.C.D.); and endorsed: "This Copy belongs to Isaac Corry, Esq."].

Copy of Report of Commissioners appointed by his Excellency the Lord Lieutenant of Ireland, in 1788, under the provisions of an Act, 28 Geo. III., c. 15 (Irish), entitled an "Act to enable the Lord Lieutenant or other Chief Governor or Governors of this kingdom to appoint Commissioners for inquiring into the several funds and revenues granted by publick or private donations for the purpose of education in this kingdom, and into the state and condition of all schools in this kingdom on public or charitable foundations, and of the funds appropriated for the maintenance and support thereof, and for the other purposes herein mentioned."

To His Excellency John Fane, Earl of Westmoreland, Lord Lieutenant General and General Governor of Ireland.

We, the Commissioners, &c., having reported to your Excellency the several matters appearing to us upon the Examinations and Inquiries made by us pursuant to the said Act of Parliament; and having reported to your Excellency, under the hands of the respective witnesses, who have delivered the said Examinations upon oath, the evidence given by them in their own words; by which Examinations all abuses that have appeared to us to have taken place concerning any of the said schools, or the conduct or management thereof, or of the lands, tenements, hereditaments or other funds granted or

devised for the maintenance or support thereof, have been laid before your Excellency.

We now proceed to perform, in the best manner we are able, the only remaining duties vested in us by the said Act of Parliament, namely, to report such remedies as shall appear to us, or any three of us, to be proper or necessary for the reformation of such abuses as appear to us to exist, and to prevent the continuance and repetition of the same; and also to report and suggest to your Excellency such plans for the improvement of the education of the youth of this kingdom in public schools, and for the better regulating, managing, and governing the same, as shall appear to us, or any three of us, to be expedient and practicable.

We have undertaken a very laborious and a very invidious task; but we act upon oath, and it is our duty to lay before your Excellency such facts as have been proved before us, and such practicable remedies as have occurred to us, for the many abuses which we have discovered.

To lay our thoughts clearly before your Excellency on a subject of such extent and complication, we beg leave to take a general view of the school education of this country, as founded on public institution or private donation.

English Parish Schools.

In this view the first object that presents itself is the institution of English schools, founded on the Act of the 28th Henry VIII., chap. 15, which directs every archbishop, bishop, &c., "to give a "corporal oath to every person on his admission to any dignity, "benefice, office, or promotion, spiritual, that he shall, to his wit "and cunning, endeavour himself to learn, instruct, and teach the "English tongue to all and every being under his rule, care, "order, or governance, and shall bid the beads, and preach in "English, and use and exercise the English order and habit, and "provoke as many as he can to the same, and keep or cause to "be kept within the place, territory, or parish where he shall have "pre-eminence, rule, benefice, or promotion, a school to learn "English, if any children of his parish come to him to learn the "same, taking for the keeping of the said school such convenient "stipend or salary as in the said land is accustomably used to be "taken. Archbishops, bishops, &c., omitting to give the said oath,

"to forfeit £3 6s. 8d.; and beneficed clergymen not observing it to "forfeit 6s. 8d. for the first offence, 20s. for the second, and benefice "for the third. This Act not to extend to beneficed persons, "bound to keep residence in any metropolitan cathedral or collegiate "church, or at study at any university, or in the King's service; "but the parish priest who, in their absence, shall serve under them, "shall teach the English tongue, or keep a school according to this "Act, upon forfeiture of 20s. for every year he shall omit the same."

The said Act, by another Act of the seventh year of King William III., is directed to be observed and put into execution.

We beg leave to observe, that by the said Act of Henry VIII., every incumbent within this kingdom is bound to keep, or cause to be kept in his parish, a school to "learn" English, and that no mention has been made of the salary or stipend to be paid by such incumbent to the person who shall keep such school; but we find that in nearly one-half of the united benefices, and single benefices not united in this kingdom, a general usage has prevailed by which the said stipend has been limited, some very few instances excepted, to 40s. yearly for the united benefice, or single benefice not united; and that by the great number of unions which have taken place since the making of those Acts, the increased price of the necessaries of life, and the great fall in the value of money, the allowance of 40s. yearly is a recompense totally inadequate for the performance of that duty to which the incumbent was bound by that Act; and yet this small allowance is not paid by one-half of the united benefices, and single benefices not united, in this kingdom.

The objects in this Act of 28 Henry VIII. are too limited, as the master is not required to instruct children in writing, arithmetic, or the principles of the Christian religion. But, as the English language could not have been properly taught without instructing the scholars in reading and writing it, we find that these have been constantly made, as far back as we have been able to trace, the objects of instruction in parish schools.

The Act is also defective in making no provision for the education of the children of the poor.

The duty imposed upon the clergyman of keeping a school himself, if he does not provide a master, is degrading to his order, and should be no longer continued; and one of the modes of compelling the performance of this duty, namely, by deprivation of benefice, is so severe, that few persons will resort to this remedy.

For the purpose of carrying into execution the intentions of those Acts, to improve the system of education provided by them for the lower orders of the people, and to give that system a more beneficent and extensive effect, we humbly propose, that in every united benefice, and in every single benefice not united, the incumbent should pay 40s. yearly, being the estimate which, in a great number of the parishes of this kingdom, the clergy have made for themselves; which, supposing the number of the said benefices to be 1,100, according to the evidence laid before us, would amount to the yearly sum of £2,200; of which the clergy would have no cause to complain, *that* being the rate usually paid for a great length of time where any thing has been actually paid. And, as a further relief to the clergy, we are of opinion that the burthen should not be thrown solely upon them, as those laws intended, but that the parishioners should equally contribute, and should raise in vestry the sum of 40s. yearly.

It is proposed, also, that the parish clerk should be the schoolmaster; and that each united benefice, and single benefice not united, should be bound to present the full sum of £20 yearly for every parish clerk, being the highest sum which they may now present by the laws in force in this kingdom, which, for 1,100 benefices, would amount to the sum of £22,000.

And it is also recommended that the parish clerk should be bound to keep a school on every Sunday, in the afternoon.

Many of the present clerks may possibly be not altogether fit for schoolmasters; but temporary inconveniences ought not to be attended to in schemes proposed for the benefit of posterity, and a probable consequence of this scheme would be, that hereafter the clerk, as well as the schoolmaster, would be improved by the proposed regulation. Nor is this regulation without precedent, having been, as the Commissioners are informed, long practised in Scotland, which country has received great benefit from this institution.

We think it reasonable that impropriators should also contribute, which we conceive might produce an annual addition of £1,000.

By the improvements which will be hereafter suggested to be made to the Charter School system of education, it is apprehended that the four Charter School nurseries might be suppressed as useless; and it is our opinion, that the sums annually voted for that

purpose should be applied towards the support of parish schools, which would amount to £1,900 yearly.

These several articles would amount in the whole to £29,300 yearly.

The number of schools, if equal to the number of united benefices and benefices not united, would be 1,100, the annual expense of which would be, according to the estimate in the Appendix, £23,525, which includes the expense of gratuitous scholars, and of copy books, pens, and paper, for their use; and of those gratuitous scholars the number in the whole kingdom would be 25,250. The surplus remaining would be an annual sum of £5,775, which would be a fund abundantly sufficient for hiring schoolhouses, or for raising a sum for building schoolhouses, if that mode should be preferred; and also for furnishing such books as may be thought necessary for the use of the Sunday schools.

This surplus would be considerably increased if, according to a generally received opinion, 900 parish schools would be sufficient for the whole kingdom; and the charge of schoolhouses or buildings would be diminished from a fact which has appeared before us, namely, that the number of parish schoolhouses already provided amounts to 200 and upwards. It is apprehended that the visitors or governors of these schools should be, the incumbent, churchwardens, and four parishioners, two Protestants and two Roman Catholics, to be named by vestry. That the incumbent, instead of the duty prescribed by the existing laws, should be bound only to inspect and visit the schools, to examine the children as to their progress in the prescribed course of education, and to instruct such as are Protestants in the principles of the Established religion; and that an oath should be taken before some neighbouring magistrate to that effect by every incumbent, or by the curate in cases where the parochial duties shall be performed by the curate only; and the incumbent to be obliged to make yearly reports of the state of the said school in his parish to the Board of Control hereinafter recommended to be appointed for those and other purposes; and the said governors to make rules and regulations for the conduct of every such school.

It is our opinion that the children of Roman Catholics and Protestants should be admitted indiscriminately into the schools, and that the clergy of each persuasion should attend for the purpose of instructing the children belonging to their respective communions

in the principles of religion; a mode practised, we are informed, with great success in the school of St. Andrew's, Dublin, and of Saint Peter's, Drogheda.

To induce persons to send their children to the parish schools, we recommend that no person should be entitled to any exemption from the hearth-money tax, or to partake of the charitable contributions of the parish, unless they send their children, if they have any, to the parish school; or unless, by their distance or other circumstances, to be approved of by the Governors, they show reasonable cause for not doing so.

In these schools reading, writing, and the first five rules of arithmetic, should be taught; and as an encouragement to parents to send their children to these schools, such scholars as shall be certified by the parson or his curate, with the parishioners assembled in vestry, to have made a considerable proficiency there, to be drafted off, not exceeding a certain number annually, to the diocesan school hereinafter mentioned of the diocese in which such parish is situated; and that such of them as fall within the rules laid down for the government of the charter schools, should be also sent there.

The election of the master to be by the clergymen and the parishioners in vestry assembled.

The master to enjoy his office during good behaviour, and to take an oath before some magistrate of the county, that he will faithfully and diligently perform his duty as master of the said school.

By the plan proposed for the improvement of that part of the system of national education which relates to English parochial schools, we beg leave to observe that the clergy would be relieved from the pressure of a very severe Act of Parliament, a better mode of education would be provided for the lower orders of the people, and such of them as were unable to pay would be gratuitously instructed; and for the attainment of those great national objects, which we consider as the most important respecting education, an adequate fund has been proposed without the necessity of resorting to the legislature for imposing new burthens, and without calling for any local contributions but such as can be easily borne, and from which benefits, far exceeding the amount of the expense, will be conferred on the contributors.

The plan proposed would oblige the clerk to constant residence

in the parish. If the sum of £5,000, which the Board of First Fruits is, by an Act of the last Session, allowed to apply partly towards the building of glebe-houses, was to be applied annually to that purpose, it would, it is hoped, in time contribute greatly to the residence of the parish clergymen, which would have a powerful effect in promoting the success of those parish schools, and other purposes of good education.

Diocesan Free Schools.

The next public institution for the education of youth in this kingdom was in the twelfth year of Queen Elizabeth's reign, when an Act passed for the erection of a free school within every diocese of this realm, the schoolhouse for every diocese to be erected in the principal shire towns of the diocese where schoolhouses were not already built, at the cost and charges of the whole diocese, without respect of freedoms, by the oversight of the ordinaries of the diocese, or of the vicars-general, *sede vacante*, and the sheriff of the shire. The Lord Deputy, or other governor or governors of this realm for the time being, with the advice of the Council, are, according to the quality and quantity of every diocese, to appoint for every schoolmaster such yearly salary, where none is already appointed, as he with and by their advice shall think expedient, whereof the ordinaries shall bear for ever the third part, and the parsons, and other ecclesiastical persons of the same diocese, the other two parts, by an equal contribution to be made by the ordinaries; and all the churches, parsonages, vicarages, and other ecclesiastical livings, that have come by any title to the Queen or any of her progenitors, shall be charged with this payment and contribution, in whatever hands the same are or shall come. (See 12th Elizabeth, ch. 1.)

That this institution was considered of great national importance appears from the sentiments of Sir John Davis, one of the principal instruments employed by Government, in the ensuing reign, in promoting good order and civilization in this kingdom. He expresses his sentiments on this subject in the following words:—

"Moreover, to give a civil education to the youth of this land in "the time to come, provision was made by another law (meaning "this Act of Elizabeth,) that there should be one free school at "least erected in every diocese of this kingdom."

Other Acts were made promoting this institution: by the 12th Geo. II., ch. 9, power is given to every archbishop, bishop, dean, dean and chapter, dignitary or prebendary of a cathedral church, out of any land to any of them belonging, to set apart any piece of ground not exceeding one plantation acre, in some convenient part of the diocese, to be approved of by the chief governor or governors, of this kingdom for the time being, and that such piece of ground shall for ever be deemed and reputed to be the place for the free school of the said diocese; and that until such piece of ground shall be set out, the free school shall be kept in such convenient place within the said diocese as the archbishops or bishops of the same can procure for a yearly rent or otherwise, provided that when in any diocese there already is a piece of ground legally appropriated to the use of a diocese school, such piece of ground shall for ever remain the place for the diocesan school of the said diocese; and after the appointment of a place for a free school, the Grand Jury of each county are empowered, from time to time, to present such sums as they shall find reasonable for their respective proportion towards building or repairing such diocese school, to be levied upon the whole or such part of the said county as shall be situated in each respective diocese.

And by the said Act, the archbishop, bishop, vicar-general and chancellor of the diocese, are empowered to sequester the profits of the benefice of any beneficed clergyman who shall not pay his proportion to the schoolmaster at the visitation, or within three calendar months after.

Proportionable presentments having been found impracticable, the Grand Jury of each county wherein a diocese school is situated are empowered, by the 29th Geo. II., ch. 7, to present for the repairing of such school.

After the most diligent inquiry we have not been able to find any appointment made by the Chief Governor and Privy Council pursuant to the Act of the 12th Elizabeth, or whether any such appointment has been at any time made, except only that in an original applotment for the diocese of Connor, an appointment for that diocese by the Lord Lieutenant and Council is recited. It is probable, from the name of the bishop, that this appointment was made some time after the year 1673, in which year the bishop therein mentioned was appointed, but the date of the appointment is not legible.

Not having been able to obtain any information from the proceedings of the Privy Council, the books of which were consumed by fire in the year 1711, nor from the Rolls' or Auditor-General's offices, we resorted to the registers of the several dioceses of this kingdom, who have reported to us that they have no trace of any such appointment in any of their offices. We find by the evidence of several diocesan schoolmasters examined before us, that annual salaries of different amounts, from £20 12s. 4d. yearly at the lowest, to £40 yearly at the highest, are payable to the diocesan schoolmasters, and that one-third of this sum is paid by the respective ordinaries; but by what authority such salaries have been paid, or from what period they have been first paid, or whether any salary had been appointed previous to the passing of the said Act, we have not been able to discover.

From this institution the public receives very inadequate benefit; in many dioceses there are neither diocesan schools nor schoolhouses; in many the houses are ruinous, and the mastership of the scholars mere sinecures.

In the thirty-four dioceses we find only twenty diocesan schoolmasters, though the Act of Elizabeth directs that there shall be a free school in every diocese. Of this number six received their salaries, but did not act; in one instance the actual usher of another school had been appointed diocesan schoolmaster, and received the salary, but kept no school; and of the remainder, very few kept such schools as in any respect answered the end of the institution; and to the 12th Geo. I. it had turned to little account, as appears by an Act of Parliament passed in that year (see 12 Geo. I., ch. 9).

To render diocesan schools more useful we beg leave to suggest the following regulations:—That the Lord Lieutenant and Council should now make an appointment for each diocese in the kingdom, pursuant to the said Act of the 12th Elizabeth; and that applotments should be made in pursuance of the said appointment, and agreeably to the directions of the said Act of Parliament; and that the impropriators should contribute equally to the clergy.

If the power has not been already executed, it still remains in the Lord Lieutenant and Privy Council, but this should be regulated by a new act.

By the Act of 12th Elizabeth, the whole expense is imposed upon the clergy; that of repairing was afterwards partly imposed upon the county. We beg leave to recommend that the whole expense of

building, as well as repairing, and that half of the annual expense of the schoolmasters, should be borne by the county; but we humbly submit it to your Excellency, as our opinion, that this institution should be rendered more useful by the introduction of a second master, for the purpose of instructing in mathematical learning; and by the reception of a certain number of gratuitous scholars, not exceeding twenty, into each of those schools.

The sums now payable by the clergy throughout the kingdom, for the support of these schools, amount to £616 5s. 7d., yearly; but the whole of this is not paid; fourteen of the dioceses do not at all contribute, and such as do contribute, which are twenty in number, pay at an average of £30 16s. 3d. yearly.

It is hoped that it would not be thought too heavy a charge, if each diocese should, on a reappointment under the said Act of Elizabeth, contribute such an annual sum as would, upon an average, produce £50 yearly from each diocese; the total produce of this charge would amount to £1,700 yearly. The rateage of £30 16s. 3d. yearly, being the average sum now payable by each of the several dioceses, would, if each diocese were charged, and all are equally liable to the act, amount to the yearly sum of £1,047 12s. 6d. This small increase of £652 7s. 6d. yearly, divided among thirty-four dioceses, would not, it is hoped, be found burthensome, when the respective counties are recommended to contribute a yearly sum of the same amount, and when the object to be attained is of such general and great utility.

In addition to this fund, it is supposed that £1,924 might be gained out of the sum yearly granted by Parliament to Charter Schools, some of which being of little public utility, on account of the difficulty of superintending them, of finding necessaries for the boys, and masters to take them as apprentices, might be suppressed.

These several sums would amount to £5,324 yearly; and would leave an overplus, after the payment of the masters, of £3,564 yearly, which would defray the expenses of 396 exhibitions, for the support of gratuitous scholars at the diocesan schools, at £9 yearly each, which would be at the rate of eighteen boys for each of the twenty-two bishopricks; and it is recommended that the said boys should be appointed by the bishop and his clergy assembled in visitation.

It is with extreme reluctance that we propose the smallest addition to the burthens of the clergy; but we are obliged to take

the laws as we find them, and to follow the principles of those laws as far as they fairly lead to a general system of education useful to this country.

Royal Free Schools.

The next class to be considered is that of Grammar Schools by royal foundation.

Large tracts of land lying in the counties of Armagh, Tyrone, Donegal, Fermanagh, and Cavan, which produce at present £3,695 17s. 3½d. yearly, were granted by King Charles I., in the second year of his reign, to the Archbishop of Armagh and his successors for ever, to the sole and proper behoof and use of the respective masters of five free schools, in the several counties and places in the grant mentioned.....

Collegiate School—Outlines of a Plan for a Great School connected with the University.

The want of good schools in this kingdom has been long the subject of general complaint. There never was greater cause for it than at present: the learned languages are ill taught, and young men are not trained to composition in any language. The defects in school education essentially affects the knowledge, taste, and manners of the people. Great pains have been taken, for some years past, by the Provost and Senior Fellows to encourage composition. They have repeatedly proposed to the different classes of students a variety of subjects in Latin and English poetry and prose, and have offered considerable premiums; but, in general, with little effect, from the defective education at school, where grammar and quantity are not sufficiently attended to. Composition is generally neglected, and a sufficient time is not allowed for acquiring a competent knowledge of the learned languages.

To remedy those defects, we humbly propose to your Excellency that a great school should be established in this kingdom, to consist, for the present, of one master, and three assistants. When the numbers should require it, a second master to be appointed, and the assistants to be increased to a number not exceeding six in the whole.

Thirty-two boys to be on the foundation, to be called King's

scholars. The King's scholars to have their education, dinner, supper, and dormitory, without any expense.

And we beg leave to recommend that the master and assistants who shall be first appointed, should be brought either from Eton, Westminster, Winchester, or Harrow. Their courses are all good, and agree in the principal object, by making composition the means and the test of acquiring the knowledge of languages. It is proposed to adopt the course of that school from which the greater number of the teachers shall come; but we hope that the time may be a little shortened, and that seven, or at most eight, years, may be sufficient for going through this school.

The head master to have a salary of £100 yearly; the under masters, £80; each of the assistants, £40. The annual amount of the thirty-two King's scholars, estimated at £20 each, would amount to £640.

The salaries of the head masters and three assistants, would make the total annual expense at the opening of the school, and as soon as the number of King's scholars should be complete, amount to	£860
The appointment of a second master at a salary of £80, and of three additional assistants at £40 yearly each, would increase the annual expense in a sum of	200
Total, ...	£1,060

The King's scholars to be admitted after a public examination, and at a stated time of the year the master or masters, when a second shall be appointed to be the examiners and electors. The candidates to lay before them compositions in Latin verse and prose, and also to write such compositions, in the presence of the examiners, on subjects to be given by them. The examiners to take an oath, to be administered by the head master, to elect the persons who shall appear to them to be best qualified.

Eight to be admitted every year, during the first four years, till the number of thirty-two shall be complete, and this number to be for ever continued, by successive elections in the manner hereinafter mentioned; but the electors not to be bound to admit any candidate who shall not appear to them to be properly qualified,

and no candidate to be admitted of a more advanced age than fifteen years.

From the encouragement proposed to be given to the King's scholars, it is probable that the best scholars from the different schools of this kingdom will obtain admission as King's scholars at the first election, and that, therefore, at the end of the first four years the University part of the scheme may probably commence.

It is therefore proposed that at the end of the first four years from the time of the election of the first set of King's scholars, a public examination should be had of the King's scholars of the upper form by the examiners before mentioned, and also by two Fellows of the University of Dublin, to be appointed by the Provost, or, in his absence, the Vice-Provost and Senior Fellows, being sworn as aforesaid. The expense of the said Fellows to be defrayed out of the Funds of the University.

That such examination shall be had in Greek and Latin, and that compositions in prose and verse in those languages shall be delivered in by each of the candidates on subjects to be proposed by the examiners.

That four of the persons best qualified shall be elected by the said examiners, or by a majority of them, the head master to have the casting voice in case of an equality of votes, and shall be called King's students, and shall be admitted as such into the University of Dublin on producing the certificate of their election, signed by three of the electors. In like manner four to be examined and elected annually. The electors not to be bound to choose any candidate who shall not appear to them to be well qualified.

As the King's students may be presumed to come to the University much better prepared than those who come from other schools, it is proposed that they should enter late in the class which ends in July, and be of a year's standing shortly after their entrance; and that they should not lose a class by not answering an examination in the first year, but that they may have it in their power to answer an examination in that year if they shall choose to do so. The election of King's students should be early in the month of May.

The unsuccessful candidates no longer to remain King's scholars. That the succession of King's scholars should not be interrupted; and in the places of them, and of the four successful candidates, eight new King's scholars to be elected at the time of the year appointed for that purpose.

The successful candidate, or King's student, to receive £30 yearly for seven years from the time of his election, if he shall so long continue a member of the University, unless he shall obtain a Fellowship, on which event his studentship is to be vacated.

The King's students should be at liberty to go in for scholarships on the foundation of the University, and to enjoy them, and every other College emolument, together with their £30 yearly; and they, as well as the select hereinafter mentioned, may be candidates for the Fellowships of the University, but on their success should relinquish their places of King's students, or select King's students.

The proposed scheme may be better understood by stating to your Excellency the detail of the manner of carrying it into execution, and the particulars of the expense.

At the end of four years from the time of opening the school, four King's students to be admitted into the University, at £30 yearly each.

First year's expense for	4	King's students,	...	£120
Second year's ,,	8	,,	...	240
Third year's ,,	12	,,	...	360
Fourth year's ,,	16	,,	...	480
Fifth year's ,,	20	,,	...	600
Sixth year's ,,	24	,,	...	720
Seventh year's ,,	28	,,	...	840

The sum of £840 is the highest annual amount of the expense of King's students in the University, which cannot amount to that sum till after the expiration of eleven years from the time of opening the school.

After the King's students shall have taken their degrees of Bachelor of Arts, we beg leave to propose to your Excellency that a new subject of encouragement and emulation should be opened to them, allowing them a sufficient interval for preparation. They may take their degrees in three years and one month after their becoming members of the University, supposing this to have happened before the close of the class in the month of July, and if so, they may commence Bachelor of Arts at the summer commencements in July. The examination and election of select students is proposed to be in the month of May following, according to the following plan: —

On the first Monday in the said month of May a public examination to be had in the College Hall, by the Provost and Senior Fellows, of such of the King's students as shall have taken Bachelor's degrees, and as shall offer themselves as candidates, which shall continue for four days, from eight to ten in the morning, and from two to four in the afternoon of each of those days. The examination on the first day, in the morning, to be in Greek and Latin Epic poetry; in the afternoon, in the Greek and Roman orators. On the second day, in the morning, in the Greek Drama and Roman satirists; in the afternoon, in the Greek and Roman historians. On the third day, in the morning, in English prose; in the afternoon, in English poetry. The examination to be critical, with a particular attention to the style and distinguished excellencies of the several authors which shall be the subject of examination, and to comprehend an investigation into the nature and history of each language, its peculiar excellencies and defects, and its gradations in improvement or decline. And that the characters of the examiners, as well as the candidates, should be more at stake, it is recommended that the whole of the examination should be in English. On the fourth day, in the morning, the candidates to write compositions in Greek and Latin poetry and prose, on subjects to be given by the examiners, and in their presence only; and in the evening, in like manner, in English poetry and prose. On the Monday following the examiners to assemble in the Hall of the University, and there publicly each of them to swear, that he will elect into the place or places of select King's student or students, without favour or prejudice, such of the candidates as shall appear to him to be the best qualified, according to the best of his judgment. The examiners shall then proceed to elect two, or (if there shall be more vacancies than two) more persons out of the said candidates, to be select King's students, according to the majority of votes: and in case of an equality of votes, the Provost, or in his absence, the Vice-Provost, to have the casting voice. The electors not to be bound to elect if none of the candidates shall appear to them to be properly qualified.

At the same time, in every succeeding year, the like examination and election to be had, and two or more King's students, if more than two shall, at the time of such examination, happen to be vacant, to be elected. If this part of the scheme should be approved of by your Excellency, we humbly recommend to your Excellency that his

Majesty may be moved to make a new statute, directing that such examination and election should be annually had.

Each of the select King's students to have a salary of £50 yearly; but as long as his King's studentship shall continue, the salary of that to be continued as part of his £50 yearly, and to continue to hold his office for the term of seven years from the time of his election into the place of one of the select, and no longer. At the end of the seventh year he is to go out, and one of the King's students to be elected in the manner hereinbefore mentioned to supply his place.

The select King's students to be examiners at quarterly examinations; and previous to their admission, to be sworn by the Provost faithfully to execute such academic duties as shall be committed to their care.

The annual expense of select King's students will be as follows:—

The first year of their election is supposed to take place at the conclusion of the fourth year after the candidates had obtained King's studentships.

The salaries of two select King's students would be £100 yearly, but their salaries as students are to be deducted for the first three years after their election into the places of select King's students, and the same deduction for the same time is to be made from all the succeeding select King's students.

For the first year, two select at £20 each,	...	£40	0	0
,, second year, four ,,	...	80	0	0
,, third year, six ,,	...	120	0	0
,, fourth year, full salary of two at £50 and six at £20,	...	220	0	0
,, fifth year, full salary of four at £50 and six at £20,	...	320	0	0
,, sixth year, full salary of six at £50 and six at £20,	...	420	0	0
,, seventh year, full salary of eight at £50 and six at £20,	...	520	0	0

At the end of this year the two select go out. The sum of £520 would be the highest annual expense of select King's students, and would not take place till the expiration of fifteen years from the time of electing the first King's scholars, and at that period the

whole annual expense which the collegiate school would incur would be as follows:

In the school—Head master's salary, ...	£100	
Under master, ...	80	
Six assistants at £40 each,	240	
	£420	
Thirty-two King's scholars at £20 each, ...	640	
		£1,060
In the college—Twenty-eight King's students at £30 each	£840	
Fourteen select King's students, eight at £50 each, and six at £20 each, ...	520	
		1,360
		£2,420

The whole annual expense is £2,420, which sum, we apprehend, may be taken after the respective deaths or vacancies of the offices of the present possessors, from the incomes of the schools of royal foundation, that a competent sum would remain for those establishments, and that they would receive no injury, but great improvement, from such defalcation. It is probable that before this plan could be carried into execution sufficient sums might arise by the vacancies of some of those schools to answer the expenses of this establishment; if not, the deficiency, if supplied by his Majesty's letter and provided for by the House of Commons, would, it is apprehended, be gratefully paid by the public.

As to the site of the school, we think that it should not be nearer to Dublin than about thirty or forty miles, and not at a much greater distance; that it should be on the banks of a large river; that it should not be in, but should be within about a quarter of an English mile from some neat, well-regulated town, where there may be proper accommodations for the present for masters, assistants, and dames' houses, and for French, fencing, and dancing masters, and where a temporary schoolhouse may be taken and the business of the school carried on while the new seminary shall be preparing.

For this purpose about fifty Irish acres should be purchased, situate as before mentioned. Here the schools, and the assistants'

and dames' houses should be erected; for the latter rent should be paid. The masters to have a jurisdiction within this district as to all matters relating to their scholars or schools, with a power of administering oaths in all such cases; and the magistrates of the neighbouring towns to be enjoined by a law, to be made for that purpose, to enforce the requisitions of the masters, or of either of them, in every thing that shall not relate to the discipline of the said school and the government of the scholars.

The Board of Control to superintend the government of the said school, and finally to settle all disputes and differences that may arise therein.

The following advantages are expected from the scheme proposed:—

In the new school the learned languages would be well taught; young men would acquire the habit of composing with ease and elegance; the habit of composition would make them read the principal authors with greater skill, ease, and attention; and reading in that manner would improve their composition, and both together would establish an accurate critical classical taste in this great school.

This school would become the model of the other schools in this kingdom, and it will be in the power of the Board of Control to promote this propensity by directing that the course of education adopted in this school should be exactly followed in the several schools under their management. The Governors of Smith's Schools should also direct the masters of their grammar schools to follow the same method, particularly in the great school of Drogheda.

On the death of the late master it would have been highly useful if a successor and assistant to him had been appointed, who had been educated in one of the great English schools, and had acted as master or assistant there. The governors have been at great expense in salaries to masters and ushers, and in purchasing a large house and play-field. The school would have been well worthy of the acceptance of such person as we have described, and might have been one of the most eligible situations for the site of a collegiate school, if a new establishment for that purpose should not be preferred.

The University should also endeavour to have the same course followed in the great school of Kilkenny, which is in their gift.

It is not doubted that the Primate would direct the same regulations to be observed in the great school of Armagh, and it might

hereafter be found not to be difficult to provide the means of connecting some of those schools with the University, in a manner similar to that recommended as to the new school, which would increase the number of King's scholars, King's students, and select students, and extend the benefits of the scheme. Among the advantages which our University will derive from it, the increase of the number of examiners at quarterly examinations ought to be mentioned, who are now so inadequate to the number of those examined, which has been, in one instance, between five and six hundred, as to have much lessened the advantage of that excellent institution; but the greatest advantage which will attend a scheme of this nature remains to be mentioned—it will raise the spirits and invigorate the exertions of the rising generation to see that education is become an object of public attention and solicitude in Ireland; and that by the cheering countenance of royal favour and protection it is to receive legislative encouragement and support.

Schools of Erasmus Smith.

The schools of Erasmus Smith though originating in the intentions of a private individual, yet, from the repeated interpositions of the Legislature and of the Crown, may be now considered as public institutions.

The establishment was first made by a charter of King Charles II., in the twenty-first year of his reign. The objects were afterwards enlarged by an Act of Parliament passed in the year 1724.

The funds for the support of those schools are from the rents of lands, which, on the 1st May, 1789, were let for £3,471 9s. 8d. yearly; which sum, by an increase in the rents, is now raised to £4,249 4s. 10d. yearly; and at the determination of a lease which will expire on the 1st of May, 1798, there will be an annual increase of £500 or £600 more.

The annual disbursements are at present £2,818 18s. The surplus, therefore, is £1,430 6s. 10d. yearly.

On this establishment there are four grammar schools, namely, at Drogheda, Tipperary, Galway, and Ennis.

1. To the grammar school at Drogheda the Governors have been very liberal, and the success had in a great measure rewarded their endeavours, the school having been, for many years past, of considerable celebrity, with one radical defect, common to most of the schools in this kingdom—a total neglect of composition. The

number of boys was 123; seventy-two of them were boarders, and fifty-one day scholars. Of the latter, between twenty and thirty were free scholars.

The Governors have been very liberal to this school in granting a salary of £250 to the master, though the charter limits the salary to be granted to every schoolmaster to 100 marks yearly. A second house and play-field has been purchased for the master, in the year 1780, for £1,170, and the sum of £200 was also allowed towards putting the said house in repair, and afterwards a further sum of £270 for new roofing—the master, Dr. Norris, having alleged that the sum allowed for repairs was not sufficient for that purpose. Without meaning to condemn that gentleman, we think it our duty to observe the expediency of subjecting the masters to dilapidations, if the schoolhouses should, by any voluntary neglect of theirs, fall into decay. The house of the head usher had also been enlarged, at an expense of £300, and will now receive fifty boarders.

From the large sums already expended on this establishment, the great accommodations provided for the master, the high character of the school, the salubrity of this situation, and its convenient distance from the metropolis, we apprehend that a master trained in the habits of composition, and following the Eton or Westminster course, might soon be able to make this a great classical school.

The annual expense of this school, besides the amount of different grants made by the Governors, which, in the last ten years, have amounted to the sum of £1,940.

2. The school in the town of Tipperary is accommodated with an excellent house for the schoolmaster, sufficient to contain eighty boarders, with nearly five acres of very valuable ground; also with ten acres of ground and a good house for the usher, sufficient to contain forty boarders; and though placed in a very convenient situation, and in a healthy and plentiful country, and though the master and usher are acknowledged to be men of abilities and good character, we are sorry to be obliged to observe, from the very small number of scholars (only five boarders and thirteen day scholars, of whom eleven are free scholars), that the school has fallen in its character, and does not answer the expectations that may be justly formed from the advantages before stated, and from the endeavours of the governors to make it a great school; and we think it our duty to animadvert strongly on the conduct of the master, who had, in one instance, counteracted those endeavours, by stipulating with his

usher not to take any boarders without his consent, which stipulation we conceive to be inconsistent with the duty of both.

The obvious design of the Governors, in giving the master a house capable of containing eighty boarders, was holding out the greatest prospects of profit and advantage to the exertions of the schoolmaster; while the obvious tendency of the master's conduct was to decrease the school, by declaring a dislike to scholars. This case shows the necessity of regular visitors; for it cannot be supposed that, if this school had been regularly examined by persons properly qualified and empowered, that such a contract could ever have been entered into, or at least have been so long continued.

The expense of this school is £120 yearly.

3. Under the present circumstances of the school at Galway, it differs materially from the other schools on this establishment, inasmuch as the scholars are all day scholars, and all receive a gratuitous education: the master, the Rev. D. Y. Campbell, having, for these twenty years past, voluntarily relinquished all idea of advantage from his scholars, for the purpose, as he stated to us, of extinguishing jealousies which sometimes took place between the scholars for whose education he was paid and the free scholars.

The yearly expense of the school, exclusive of the money expended on the buildings, appeared to be £198 4s., so that the education of each boy in this grammar school did not amount to £3 15s. per annum. If, therefore, the duty of instruction is, as has been represented to us, properly performed by the present master, and the children properly taught, the expense was certainly well disposed, and the establishment of much use to the town of Galway. The schoolhouse being badly situated, and in other respects inconvenient, the Governors have resolved to build a new schoolhouse near the town, on a better site.

4. The school at Ennis is a late establishment, is in high reputation, and very carefully attended to. The buildings were erected in the year 1773, at an expense to the Governors of £1,500. The Rev. Michael Fitzgerald, the present master, had fifty-six boarders and twenty-four day scholars; of the latter, twelve were free scholars. We observe in all the grammar schools on this establishment the Governors have granted salaries to the schoolmasters exceeding the sixty marks allowed by the charter—the salaries granted to each schoolmaster of these schools, Drogheda excepted, being £100 yearly.

By the charter the Governors pay yearly to Trinity College £30 for a Hebrew lecturer; by the Act of Parliament which passed in the year 1724, and which disposes of the surplus, the Governors pay yearly to the said college, for twenty exhibitions at £8 each; fifteen exhibitions at £6 each, and for three new fellowships, created by the said Act, at £33 6s. 8d. each; and for two professorships at £35 each, one for oratory and history, the other for natural and experimental philosophy, at which lectures the pensioners and exhibitioners of Erasmus Smith are to be taught gratis.

Thus the annual grant to the college was raised to £450. In the year 1762, as appears by the registry book of the board, upon a memorial of the Provost and Senior Fellows of Trinity College being read, a further annual sum of £425 was ordered to be paid to the Bursar of the said College for professors in the mathematics, oriental tongues, oratory, and history, with their respective assistants, agreeable to the said memorial, subject to such regulations or alterations as the Provost and Senior Fellows shall from time to time think proper to make, with the consent and approbation of that board. Afterwards, in February, 1763, a further order was made by the said Governors for allowing an additional sum of £65 yearly to a professor of philosophy. The allowance to Trinity College was thus gradually augmented to £940, which sum is distributed in the following manner:—

To three fellows, at £33 6s. 8d., ...	£100	0	0
To twenty exhibitions for poor scholars at £8,	160	0	0
To fifteen do. do. at £6,	90	0	0
Professor of mathematics and two assistants,	110	0	0
Professor of oriental tongues, in which is included £30 formerly appointed for a Hebrew lecturer, and two assistants, ...	140	0	0
Professor of oratory, in which is included £35 formerly appointed for a lecturer in history, oratory, and one assistant, ...	120	0	0
Professor of history and one assistant, ...	120	0	0
Professor of natural and experimental philosophy, in which is included £35 formerly appointed for the lecturer, ...	100	0	0
	£940	0	0

In the above statement, as extracted from the said registry book, a reference is made to a memorial of the Provost and Senior Fellows of Trinity College, of which memorial no trace whatever appears, either among the papers of the board or in the records of Trinity College; and Mr. Cooper, then and now register of the said board, stated to us, upon his examination, that he did not remember to have seen such a memorial.

It appeared to us, from the examination of Dr. Murray, the Vice-Provost of the said College, that the said exhibitions are regularly filled up as vacancies happen, and that a due preference is given to the scholars that have been educated on the foundation of Erasmus Smith, and that they are allowed chambers in the college according to the directions of the act above mentioned. The fellowships have been created and continued as the said act directs.

The professors, with their assistants, act conformably to the regulations laid down for their conduct by the provost and senior fellows. But we beg leave to observe that whatever regulations they may be subject to by the rules of the college, as to the manner, the times of their holding lectures, or the particular objects and tendency of their respective courses of instruction, no such regulations have been communicated to the Governors, although their compliance in this form is part of the compact made by the college, the Governors having at least reserved to themselves the power of consent and approbation in these instances; and we also take notice that by the act which founded the lecturer of oratory and history, and the lecturer of natural and experimental philosophy, it is directed that each lecturer shall publicly read in every year four lectures, and lay two of them before the Governors, to be printed and published at the discretion of the board; which direction, though complied with formerly, has of late years been neglected, except that two prelections from Dr. Kearney, the lecturer of oratory and history, were exhibited to the board on the 18th February, 1790. The present professors in those branches, being men of learning and distinguished talents, the publication of their lectures would be useful; and we beg leave to recommend that the Governors should call upon those gentlemen for two lectures in each of those branches yearly, and cause them to be printed and published. We also think that the business of teaching and instructing in those branches is the duty of the professor as well as of his assistants, and we recommend that regulations for conducting the said several professorships,

comprehended within the order of the 1st November, 1762, should be settled by the said Governors with the provost and senior fellows; and we are of opinion that the provost and senior fellows should give every assistance in their power to promote the success of the said lectures by having a lending library for the use of such students as attend those professorships, and by encouraging their proficiency by granting medals and rewards to the most deserving.

Among the institutions of this corporation one charter school has been established, which is situated contiguous to the town of Sligo, where a large house has been erected for that purpose, and fifteen acres of land provided for the use of a school, and £250 yearly granted for its support. This charter school is in very great disrepute, not having been well taken care of, and having produced no public advantage.

The said Governors have also founded English schools at the following places, namely, at Xelva, in the island of Valencia, Nenagh, Templederry, and Tarbert. There is no schoolhouse at Templederry, but a school has been built lately at Tarbert, for which there will be a demand of £300 and upwards.

The masters at each of these schools have a salary of £20 yearly; one of them, namely, the school at Nenagh is, we are informed, used for the purpose of a grammar school; and we think it our duty to observe, that the two institutions of grammar and English schools ought to be kept distinct.

The three schools of Drogheda, Tipperary, and Galway, which were established by the charter, are by the said charter constituted free schools, for the teaching and instructing twenty such poor children who shall dwell within two English miles of the said respective schools, and all the children of the tenants of the said Erasmus Smith, at what distance soever. But we do not find any regulations for the admission of gratuitous scholars into the schools upon this foundation, which were afterwards established.

The Governors do not appear to us to have incurred any unnecessary expense; and upon the whole, we are of opinion that this trust has been executed with fidelity to the designs of the founder, and that great care has been taken in managing the funds and estates of the charity.

Professional Academy.

We beg leave to submit to your Excellency our ideas on the establishment of a professional academy, or academies, for the following purposes:—to instruct young persons in mathematical learning, and the several branches of science immediately connected with it; to initiate them in the principles of chemical knowledge, with its application to arts and manufactures; to direct their inquiries into natural history; to prepare soldiers, seamen, and merchants, in the business of their respective departments; to give a general account of the manners, customs, and governments of different nations, with a short abstract of their history; and to teach some of the modern languages, particularly French, Italian, and German.

Of the utility of such a school we entertain the highest expectation, from the success of the Dundee Academy founded on similar principles.

The different branches of education which we recommend to be taught in those schools are as follow:—

1. Arithmetic in all its branches, and book-keeping.
2. First class of mathematics, comprehending the elements of Euclid, plane trigonometry, and practical geometry, including mensuration, surveying, and gauging.
3. Second class of mathematics, comprehending the elements of spherics, spherical trigonometry, algebra, conic sections, and fluxions.
4. Geography and navigation.
5. Drawing, perspective, fortification and architecture.
6. Chemistry and natural philosophy.
7. Natural philosophy, containing the elements of mechanics, hydrostatics, pneumatics, hydraulics, optics, magnetism, electricity, and astronomy.
8. French, Italian and German.
9. A general account of the progress of navigation and commerce, and of the manners, customs, and governments of different nations, with a short abstract of their history.

Instruments should be provided for explaining the practical parts of geometry, geography, and navigation, with an apparatus for illustrating the principles of chemistry and natural philosophy.

From the experience of the Dundee Academy, three years have been found necessary for passing through the above-mentioned classes in the following order:—The first, for attending French, arithmetic, book-keeping, and the first class of the mathematics; the second year, drawing, perspective, geography, navigation, and the second class of the mathematics; and the third year for architecture, fortification, chemistry, natural history, and natural philosophy; and an account of progress of navigation and commerce, and of the manners, customs, and governments of different nations, with a short abstract of their history.

To those who have passed through other schools where some of the above-mentioned branches are taught, it is apprehended that one of the said years may be saved; and it is recommended that liberty should be given to attend any of the courses independent of the rest.

To this professional academy it is proposed that 100 eleemosynary scholars should be admitted.

The whole yearly expense of this establishment we estimated at £2,100.

If the Governors of Erasmus Smith's schools should think proper to appropriate the surplus of their funds to the support of this academy, we think it just that the entire government of the same, and also the patronage, namely, the appointment of the masters, ushers, and gratuitous scholars, should belong solely to the said Governors.

One establishment of this nature will, at first, be sufficient; and if the experiment succeeds, one more may be founded, the success of the first should give encouragement to found another similar establishment, and if this should not be rendered unnecessary by private undertakings on the same model, which we think highly probable, and the masters of all the academies in the kingdom who profess to qualify boys for the military, naval, and commercial lines, would adopt the method practised in the professional academy.

Two public institutions have been already founded connected with the army and navy, they are as follow:—

The Hibernian School for Soldiers' Children.

The Hibernian Society, in Dublin, for maintaining, educating, and apprenticing the orphans and children of non-commissioned officers or soldiers in Ireland, was incorporated by charter in the

ninth year of the reign of his present majesty. A house and chapel have been built by Parliamentary grant.

The children are admitted from seven to twelve years of age. The boys are maintained, and taught the principles of the Protestant religion, to read, write, cypher, and to work in the garden. They are apprenticed, with fees of £5 each. The girls read, write, cypher, knit, &c., and are apprenticed with fees of £3 10s. each.

Hibernian Marine School.

The Hibernian Marine Society was incorporated by charter in the fifteenth year of the reign of his present Majesty, for maintaining, educating, and apprenticing the orphans and children of decayed seamen in the navy and merchant service. The society, as the charter recites, were enabled, with the bounty of Parliament, to build a house in the city of Dublin, near the sea, capable of receiving 200 children. The number of boys annually maintained in this school, upon an average of four years, to the year 1788, was about 150. The annual expenditure of the society, upon a like average, was £1,729 7s. 3d. The expense of each boy, therefore, for that period, was £11 9s. 6¾d. yearly. This charity is supported by an annual Parliamentary grant of £1,000, by the interest of £4,000, bank stock, bought with their savings; and by legacies, subscriptions, and other casual donations. The boys are not usually admitted till nine years of age. They are maintained and instructed in the principles of the Protestant religion, reading, writing, accounts, and navigation. When they are well versed in the theory of navigation, they are apprenticed to seafaring men, and have each £3 worth of necessaries provided for them.

We think this charity, which is managed with due economy, highly useful to the public, and that the funds ought to be increased, so far, at least, as to enable the governors to maintain as many children as the building will accommodate, which is fifty more than the number at present in the school.

Hospital of King Charles II., in Dublin.

This hospital, commonly called the Blue Coat Hospital, was established by charter of King Charles II., in the twenty-third year of his reign.

In this hospital 120 boys are maintained and instructed in the

principles of the Protestant religion, reading, writing, and arithmetic, and some of them are taught mathematics and drawing. They are admitted at eight or nine years of age, and are put out at the age of fourteen, with apprentice fees to Protestant tradesmen. The annual income, upon an average of the last three years, was £1,827 8s. 6d. The annual expenditure, upon a like average, was £1,899 0s. 10d., which is at the rate of £15 16s. 6d. for each boy. A new hospital, chapel, and schoolhouse was erected by the governors of this charity a few years since, at an expense of £21,294, which has involved them in debts to the amount of £4,000 and upwards. If a wing, which is still wanting to the building, should be erected, there would be accommodation in this hospital, which is a place of excellent instruction, for 300 boys.

Protestant Charter Schools.

One public institution more remaining to be mentioned, long and justly the favourite of the public, and the object of great national encouragement, we mean the Protestant Charter Schools.

They were instituted by a grant or charter of the late King, bearing date the 24th October, 1733, which charter, after reciting a petition of the Lord Chancellor, Primate, Judges, &c., setting forth, "That in many parts of this kingdom there were great tracts "of land almost entirely inhabited by Papists; that the generality of "the Popish natives were kept by their clergy in gross ignorance, "and bred up in great disaffection to the Government; that the "erecting Protestant Charter Schools in those places would be "absolutely necessary for their conversion and civilization; that the "English parish schools were not sufficient for that purpose, and "that the residence only of the parochial clergy could not fully "answer the end"; and reciting further, "That to the intent, "therefore, that the children of the Popish and other poor natives "of Ireland, might be instructed in the English tongue, and the "principles of true religion and loyalty," appoints the Lord Lieutenant and some of the chief nobility, gentry, and clergy of the said kingdom, Commissioners, with power to elect others in the room of their deceased members; constitutes them a corporation or body politic, by the name of the Incorporated Society in Dublin for promoting English Protestant Schools in Ireland: makes the said society capable to receive and enjoy in perpetuity, lands, &c., to the

value of £2,000 per annum, and empowers the said society to appoint, during their pleasure, schoolmasters and schoolmistresses (to be approved and licensed by the archbishops and bishops respectively), to teach the children of the Popish and other poor natives, the English tongue, reading, the principles of the Protestant religion, writing, arithmetic, and other parts of learning, to bring them up in virtue and industry, and to cause them to be instructed in husbandry and housewifery, trades, manufactures, or in such like manual occupations; the said society providing for the poor children, or for such of them as the said society shall think proper, all necessary materials, utensils, desks, diet, clothes, and lodging, until the children are fit to be put out to trades, services, or other employments; and to allow the said masters and mistresses yearly salaries, together with the benefit of houses, gardens, fields, and other fitting accommodations; the said society, by the name aforesaid, to sue and be sued, and to have a common seal; to have a general meeting quarterly, or oftener, and any seven to be a quorum; to elect upon the first Wednesday in November, in every year, a president, vice-president, treasurer, secretary, register, clerk, and such other officers and servants as they shall find needful, who are all to be sworn; to nominate fifteen of their own number to be a committee to meet in Dublin, the first Monday in every month, or oftener, for carrying into execution the rules, orders, and directions of the said society; the treasurer to lay before the society, the first Wednesday in November, yearly, an account of receipts and disbursements; the said society, at their quarterly meetings, to make rules, &c., to be approved by the primate, one of the said archbishops, or one of the chief judges; leases to be made only at the said quarterly meetings, no lease to exceed three lives or thirty-one years in possession, and without fine; subscribers, being Protestants, to be admitted into the society with a proviso that the society shall not diminish their capital stock, but that they confine their expenses yearly to such annual income, and to such money, goods, &c., as shall from year to year be given to them, or the interests or profits thereof.

Though we have thought it our duty to mention the recitals of this charter, we also think it incumbent upon us to declare our opinion that no such disaffection, as is supposed to have existed in the year 1733, does at present exist in any description of his Majesty's subjects in this kingdom.

The funds for the support of this institution amount to

£20,105 17s. 9½d. yearly, and arise from his Majesty's bounty, from a large Parliamentary grant, and from the donations of private benefactors.

Each child in the charter schools and nurseries cost the society, upon an average of the whole expenditure for two years, to the 29th September, 1790, the sum of £8 17s. 9¼d. yearly.

The number of charter schools now subsisting which the society have established in different parts of this kingdom is thirty-eight; as also four nurseries, three of which are used for the reception of such children as are too young to be admitted into the charter schools to which they are transplanted at a proper age; and to the fourth, which is at Milltown, near Dublin, children are sent up from the charter schools who cannot get masters, and remain there till masters can be procured for them.

To these establishments are to be added two schools upon the Ranelagh foundation.

The number of children in the thirty-eight charter schools on the 29th September, 1790, was 1,455; of which number 918 were boys, and 538 were girls—who, by a late regulation, are to be kept in separate schools. The number of children in the four provincial nurseries at the same period was 263. We are also to add eighty children more usually kept in the two schools on the Ranelagh foundation, namely—forty boys in the school at Athlone, and forty boys in the school at Roscommon, making in the whole 1,798 children under the society's care.

We thought it our duty to lay before your Excellency a copy of the Report of a Committee of the House of Commons, appointed in the Session of 1788, to inquire into the state of the Protestant charter schools of this kingdom, which report contained (among other evidence) the testimony of the late Mr. Howard relative to the state of the several charter schools which he had then visited; and we beg leave to observe, notwithstanding the miserable state of a great majority of the said schools, according to the said Mr. Howard's testimony, yet it appears, from the said reports of the local committees from forty of the said schools, that there are but three unfavourable, two of which are only so in respect to the clothing of the children; and that of the reports made from thirty-five of the said schools, by the catechist visitors, there is but one unfavourable and one but partly favourable, six of which last-mentioned reports are in the year 1787, and the remaining twenty-nine in the year 1788.

We also laid before your Excellency a copy of a report which we received from the said Mr. Howard of the state of such of the said schools as he had since visited, together with the observations and objections made, and the remedies proposed by that most worthy man, to whose solicitude for this great national charity this kingdom is so highly indebted.

And we are concerned to take notice that it appears, from the said testimony and report of this gentleman, who had visited the four nurseries and all the charter schools (two only excepted), that in most of the said establishments the instruction, cleanliness, and health of the children had been most grossly neglected; that they had not been allowed sufficient food, clothing, or other necessaries; that in many of these schools they are half starved, half naked, and covered with cutaneous disorders, the effects of filth and negligence, while in some of those the children of the masters and mistresses appear fresh, clean, and in good health.

This account of the wretched condition of these schools and nurseries is confirmed by further evidence which we have taken upon oath, and also by the reports of some of us who have visited several of the said schools and nurseries; and, upon the whole, it appeared that of all those establishments, being forty-four in number, not more than five or six were properly taken care of. Under these circumstances, it may well be imagined that the admission of children into the charter schools cannot be an object of solicitation to their parents or friends, or that respectable persons should be induced to resort to these schools for servants or apprentices.

Those great evils appear to us to have arisen—

1. From the allowance of about 2d. per day only for the maintenance of each child, which was not sufficient for its support.

2. From a scheme, which has been found not to succeed, of having the clothes for the children made in, and provided by contract, in Dublin.

3. From charges made upon the masters for the labour of the children, by which means the masters were induced to devote too much of the children's time to labour, and to pay little attention to their instruction in reading, writing, arithmetic, and the principles of the Christian religion.

4. From the ignorance, gross neglect, and frauds of the masters and mistresses.

5. From the inattention and neglect of many of the local

committees, and from their unsatisfactory, inaccurate, and false reports, and from the want of visitors, or a sufficient control and inspection.

6. From the want of infirmaries, and due attention to the construction of the buildings to the preservation of the health of the children.

7. From the number of the charter schools being greater than the funds were sufficient to support.

For the first, the committee of fifteen who transact the business of the corporation applied as a remedy, pending the inquiry before the Committee of the House of Commons, the raising of the allowance for the food of each child to 2½d., and afterwards to 3d., for each day, to which remedy we beg leave to recommend the enforcing a strict observance of a dietary, and of rules to be established for the better preservation of the health of the children.

And the second we are informed that they have endeavoured to remove by rescinding that contract, and supplying the children with proper clothing, made in the neighbourhood of the schools. We think, however, that a system of regulations should be adopted as to the clothing and cleanliness of the children.

As a remedy for the third, we beg leave to recommend to the consideration of the Incorporated Society that the charge for the labour of the children should be no longer made, and that each school should be formed for a particular branch of industry—one for the purpose of husbandry, another for that of gardening, and another for a particular manufacture, and the like.

If each school be adapted to one particular object in preference to various objects, greater perfection in the particular branch may be expected.*

As a prevention of the fourth, we recommend that the greatest attention should be had in the choice of masters and mistresses, that therefore persons of qualifications superior to those of the persons employed at present should be appointed; that the master should be qualified to teach the different branches of the mathematics

* In many of the schools the boys are principally employed in weaving, spinning, &c.; and if engaged in any work out of doors, they are employed as menial servants, and not in husbandry, which latter mode of employment we conceive far preferable, as occupations at their tender age should be preferred which tend to form and strengthen their constitutions, such as Mr. Howard recommends in his report—namely, agriculture when the situation affords an opportunity, or planting and gardening, by establishing nurseries, on the plan of that of the Hibernian School, near Dublin, which may answer the double purpose of profit and employment.

applicable to the trades and occupations for which the boys are destined; that their salaries should be increased; that, previous to their appointment, they should obtain a certificate of their qualifications from some one of the inspectors to be appointed in the mode hereafter proposed; that they shall enter into a bond (of £), with two sureties (in £ each), for their good behaviour and compliance with all the directions of the superintending powers; that they should act as secretaries and accountants to the local committees, and be allowed an assistant in schools where the number of children exceeds fifty; that they (the masters) should take an oath to act faithfully as secretaries and accountants to the local committees, and to make true returns to the board.

And, as a remedy for the sixth, we are of opinion that infirmaries should be built adjoining to all the charter schools, and that a system of regulations should be adopted with regard to the extension and improvement of schoolhouses, and also with respect to repairs: first, as to temporary repairs; secondly, as to permanent repairs.

And with regard to the last evil, we beg leave to observe, that the society appear to have bestowed more attention to the increase of the number of children maintained in the charter schools, than to the manner in which those children were maintained and educated. They should have pursued a system directly the reverse, as it must prove much more beneficial to society that a smaller number of children should be properly instructed and clothed, lodged, and fed, in such a manner as must insure to them healthy and robust constitutions, than that a greater number should be sent into the community labouring under the disadvantages of a defective education and weak constitution. It is our opinion, therefore, in which we are supported by the high authority of the late Mr. Howard, that these establishments should be considerably reduced in number, and particularly that such charter schools should be suppressed where there are difficulties of superintending them, of finding necessaries for the boys, and masters to take them apprentices. We beg leave further to observe, that so many charter schools as exist at present will not be necessary if parish schools are established on the proposed plan; and we feel the less reluctance in proposing a reduction in the number of charter schools, when we consider, that these having been erected to supply the deficiency, or in aid of parish schools, need not be so numerous if the parish schools be made efficient.

We are of opinion that no children should be admitted into the

charter schools under the age of seven years, and that consequently the four provincial nurseries should be abolished. We find our sentiments as to the suppression of these also confirmed by the late Mr. Howard. The nurseries are intended to supply the charter schools with children. When these are well fed, taught, and clothed, and appear to the public eye healthy and clean, in good apparel, and in high spirits, as the children of the State ought to appear, there seems to be little doubt that there would be an abundant supply of children without the assistance of these seminaries of infants, as poor persons of all descriptions will be happy to send their children to places where their children are well clothed and fed, and properly instructed.

The parents of all the children in those schools should have free access to them on proper occasions, that they may be witnesses of their good treatment, and become attached to an institution which at present many of the lower orders are taught to hold in abhorrence.

As these schools will, on the plan now proposed, become of a much superior nature to parish schools, it would be a great encouragement to these, if a certain number of such of the most promising boys from thence as might be received, consistent with the rules of the charter school education, were to be recommended to the committee of fifteen, to be placed on that foundation.

Observations upon the foregoing Schools.

We now beg leave to trouble your Excellency with some observations on the foregoing schools, and with some further remedies for the reformation and future prevention of the abuses therein.

On the subject of charter schools and three other public institutions, namely, parish, Royal, and diocesan schools, it is our indispensable duty to declare that they have not answered the intentions of the founders; that parish and diocesan schools, with very few exceptions, have been of little use to the public; and that the benefits derived from schools on Royal foundations have been totally inadequate to the expectations that might have been justly formed from their large endowments; those schools being free schools, and the number of scholars only thirty-eight, each boy (and they are only day scholars) costs the public annually above £100. And in respect to the charter schools, we are obliged to declare, that in many of them the clothing, cleanliness, food, health, and education of the

children have been shamefully neglected; and that this great national charity has not yet produced those salutary effects which the public expected from the institution; and that from those four different classes of schools, if properly conducted, the most extensive national benefits will be derived.

We beg leave to recommend that proceedings should be had for vacating the offices of such schoolmasters as had deserted or grossly neglected their duty, in such manner as shall be recommended by His Majesty's Attorney-General. And we think it our duty, with whatever reluctance, to mention to your Excellency Mr. Hood, the master of the school at Ballyroan, the Rev. Edward Baily, master of the school at Carysfort, the Rev. Dr. Cottingham, master of the school at Cavan, and Dr. Lamy, master of the school at Raphoe, as proper objects for such a proceeding, unless your Excellency should think proper to remove the two latter, their tenure being during the pleasure of the Crown.

We beg leave to submit to your Excellency as our decided opinion, that there should be no distinction made in any of the schools between scholars of different religious persuasions, without meaning, however, to interfere with the peculiar constitution of the charter schools, or with the intentions of the founders of any other schools, expressed by their wills or other instruments directing such foundations.

The Board of Control.

As we find that many of the existing abuses in schools on public and private foundations and the misapplication of their funds, have proceeded from the delays, difficulties, and expenses attending the usual way of proceeding in such cases, by information in the Courts of Equity, and as we find large sums of money, part of the said funds have been employed in such proceedings, we beg leave, for the purpose of reforming the present existing abuses, and preventing the like for the future, and the waste of those funds in tedious litigations, to recommend that a summary jurisdiction should be created under the authority of an Act of Parliament, to receive and redress all complaints made of the conduct of masters and ushers of schools on public and private foundations, or of the misapplication or abuse of the funds belonging to the same, with an appeal from their sentence to the Court of Chancery, provided always that in all cases where there are governors, trustees, or visitors of the said

charitable foundations, that complaints shall be first made to the said governors, trustees, or visitors, and that such complaint remains unredressed for the space of three months after it has been made.

We are of opinion that the summary jurisdiction should be vested in certain Commissioners, to be appointed for that purpose, and to be called the Board of Control; and that the said Commissioners should act without fee or reward.

And we think it would be useful if the said Board had the power of directing, from time to time, the plans of education to be pursued in schools on public and private foundations, in all cases where there are no visitors, or where the founder himself has given no directions on that subject. And if they were authorized to require from time to time an account from the said several schoolmasters, of the state of their schools, of the mode of education pursued therein, and of such further circumstances as the said Board shall judge necessary for the acquiring a competent knowledge of the state and circumstances of such school, such information to be verified by affidavits to be made by such schoolmasters or ushers before one of His Majesty's Judges, or a Magistrate of the county or city where such school is situated, or one of the Commissioners of the said Board; and that it should be also lawful for any one of the said Commissioners to visit any of the said schools where no visitors have been appointed, to examine the masters and ushers, upon oath, touching the matters aforesaid, and to report their evidence to the Board.

We have now performed, to the best of our judgment and abilities, the arduous duty which we have undertaken, and have laid before your Excellency an account of the funds appropriated to the purposes of school education in this kingdom, amounting to the sum of £45,790 18s. 1½d. yearly. It appears to us that this great annual sum, if properly applied, would be sufficient to answer the useful purposes for which those funds were intended; but it has been proved to us upon oath, that a large proportion of those funds has been grossly misapplied, and that great frauds and abuses have been committed in respect to those charitable donations.

The remedies which we have submitted to your Excellency for the reformation of those evils we have mentioned with great diffidence; but if those remedies should be thought not to have been sufficiently considered, we beg leave to observe that the justice and credit of the nation are at stake, that some effectual remedies should

be applied to such enormous abuses, and that means should be taken for their prevention in future, for which purpose we have taken the liberty of laying before your Excellency our recommendation for the establishment of a summary jurisdiction, which we consider as a measure highly necessary and useful, from the want of which, we apprehend, the various abuses in schools on private as well as public foundations have arisen.

Recapitulation of the Advantages of the Proposed Plan of Education.

We beg leave shortly to recapitulate the several advantages which will be derived to this kingdom from the plan of education which we now humbly lay before your Excellency.

In the parish schools, in which there is at present no provision for the education of the children of the poor, 25,250 poor children will be instructed gratuitously in reading, writing, arithmetic, and the principles of religion; upwards of 700 new parish schools will be established, and between 800 and 900 schoolhouses provided for the residence of the masters, and the instruction of the scholars, the remaining number of the schools having already houses provided for those purposes. The parish schools at present existing will be rendered more efficient and useful, and the education in the 1,100 parish schools will receive great encouragement by the drafting off such of the scholars as are most meritorious to other schools for the purpose of perfecting their education; and the regulations proposed as to those schools will tend to promote the laudable institution of Sunday schools.

The charter schools will, we flatter ourselves, receive great improvements, if the alterations which we have taken the liberty to recommend shall be adopted. The institution itself, and its greatly increased funds, render that establishment an object of the greatest national importance.

The diocesan schools will be rendered much more useful by the establishment of an additional master. Eight will be added to the number of those schools, and the rest rendered more efficient and useful; 440 boys will receive a classical education, and be instructed in the mathematics; and provision is also proposed to be made for

the education in like manner, and also for the clothing and maintaining 396 poor scholars, to be elected and sent thither from the parish and other schools.

The seven Royal schools will be all rendered efficient; one of them only, namely, Armagh, can be called so at present. By the proposed plan, 140 gratuitous scholars will be instructed in those schools, and the redundancy of the revenues, which has proved highly pernicious to those establishments, will, by its useful application, be the means of their reformation, and will promote the ends of education by being properly applied to a great institution, the want of which has been long complained of in this country, and has been the cause of educating out of it many of the children of the principal nobility and gentry, and of drawing large sums of money annually out of this kingdom. We mean—

A Collegiate School, or school connected with the University, upon the plan of the great collegiate schools which, by long experience, have been found so highly useful in England. We have provided, in this part of the plan, for the maintenance of thirty-two King's scholars in the school, and for forty-two students in the University.

The other new institution proposed, called the Professional Academy, will train up useful members for the army, navy, and commerce; will be a great national institution; and will at the same time, be a useful model for private seminaries of a similar nature, which will probably be established by private undertaking in several of the principal towns of this kingdom. This will be also a great public charity, by which 100 boys will be instructed and maintained gratuitously. It will also give new vigour to the schools of Erasmus Smith if the boys should be elected from thence, and will unite and be a beautiful finishing to this part of the system of education in this country. The expense of such an institution is trifling, indeed, compared with the great national advantages likely to result from it, and would not exceed, according to our calculation, the annual sum of £2,100, for which it is apprehended the legislature would cheerfully provide if it was found necessary to resort to them for that purpose. But we apprehend that this necessity may be prevented, and adequate resources obtained for the support of this institution out of the surplus of Erasmus Smith's estates, if the Governors should think proper to appropriate them to that purpose. Those estates are for the most part appropriated to the purposes

of promoting the education of this kingdom, and, we apprehend, could not be more properly employed than in supporting such an institution.

Those plans for the education of His Majesty's subjects in this kingdom of all ages, conditions, and descriptions, may be supported by the faithful application of the existing funds to the purposes intended by the founders, without violating the will or intentions of any one of them.

We have now submitted to your Excellency such a plan of education as we have been able to digest from the information that has been laid before us, from which we are able to decide with perfect certainty that a plan of National Education is not, as has been supposed by many, impracticable in this kingdom. Further investigation will give additional light; and a gradual execution of whatever system of education shall be adopted will be a surer guide than any scheme that can be recommended from mere speculation.

We have the honour to be, &c.,*

J. H. H. (L.S.) T. B. (L.S.)
D. D. (L.S.) E. C. (L.S.)
I. C. (L.S.) R. H. (L.S.)
J. F. (L.S.)

* The names are—Right Hon. John Hely Hutchinson (then Secretary of State), Right Hon. Denis Daly, Right Hon. Isaac Corry, John Forbes, Esq., Thomas Burgh, Esq., Edward Cooke, Esq., (afterwards Under Secretary), and Right Hon. Robert Hobart, afterwards Earl of Buckinghamshire. Mr. Hobart was added to the Commission in 1789, when appointed Chief Secretary to the Lord Lieutenant in the place of the Right Hon. Alleyne Fitzherbert, afterwards Lord St. Helens, who was named in the original Commission issued 10th May, 1788.

APPENDIX.

The State of the existing Schools in this Kingdom on Public and Private Foundations.

The State of the English Parish Schools, instituted by the Act of the 29th Henry VIII., cap. 15.

Much of our information, relative to the English parish schools, is collected from the returns made by the Registers of twenty-nine of the dioceses, respectively, to the Lord Lieutenant, in pursuance of an order from his Excellency for that purpose, which returns were sent to us by the Marquess of Buckingham, to whom we applied for the returns of the remaining dioceses in this kingdom, which are five in number, namely:—Armagh, Meath, Elphin, Kilmore, and Cashel; but returns from the said five dioceses have not hitherto been transmitted to us.

According to the best information we have been able to collect, there are in this kingdom thirty-four dioceses. These are divided into 2,292 parishes, composing 1,100 benefices.

In the twenty-nine dioceses, from which the said returns have been made, the number of parishes is 1,669, composing 838 benefices.

It appears that 352 only of the said 838 benefices have parish schools, which are kept in no instance by the incumbents or their curates, but by deputies or persons paid for that purpose, whose stipend does not exceed, some very few instances excepted, forty shillings yearly.

In seventy-four of the said 838 benefices the clergymen pay forty shillings yearly as an allowance for a schoolmaster, without causing any school to be kept in their benefices; and in the remainder of the said 838 benefices, being 412 in number, we cannot discover by the said returns that the clergymen keep any schools, or that they pay any salaries to others for keeping them.

This fact, it is humbly submitted, is much to be lamented, since we find that above 11,000 children receive instruction in reading,

and for the most part also in writing and arithmetic, in the schools of this class; though, as we apprehend, they are not kept in very considerably more than half the benefices of this kingdom.

It appears by the said returns of the twenty-nine dioceses that there are 201 schoolhouses in which the said schools are kept, and about forty-four acres of ground, chiefly in small parcels, belonging to some of the said schoolhouses.

The prices paid for instructing the children are generally from one to three shillings per quarter.

The diocesan schools are all grammar schools. The average price for boarders is four guineas entrance and twenty-four guineas per annum, and for day scholars one guinea entrance and four guineas per annum, and there are generally separate charges for writing, arithmetic, the mathematics, French, &c. The salary of the schoolmaster of Dublin is paid by the Dean and Chapter, and not by the bishop and clergy at large.

The names of such dioceses as contribute to the payment of salaries of diocesan schoolmasters, respectively, the said dioceses being twenty in number.

1. Cashel.	6. Derry.	11. Elphin.	16. Limerick.
2. Clogher.	7. Dromore.	12. Kildare.	17. Meath.
3. Cork.	8. Dublin.	13. Killaloe.	18. Ossory.
4. Ross.	9. Down.	14. Leighlin.	19. Tuam.
5. Cloyne.	10. Connor.	15. Ferns.	20. Ardagh.

The names of persons who receive salaries as masters of diocesan free schools, but who did not act, being six in number.

Rev. J. Caveney,	Master of the Free School	of the Diocese	of Ross.
Rev. Matthew Slator,	do.,	do.,	Cloyne.
Rev. W. D. Kenny,	do.,	do.,	Elphin.
Rev. James Slater,	do.,	do.,	Kildare.
Rev. Mark Mainwright,	do.,	do.,	Meath.
Rev. Anthony Pack,	do.,	do.,	Ossory.

State of the Royal Free Schools in the year 1788.

Site	Foundation	Endowment	£	s.	d.	Scholars
Armagh	By Charter, dated 15 Dec., 2 Chas. I.	1,499 acres of profitable ground, worth, per annum ·	662	0	7	66
Dungannon	Ditto.	1,654 acres of profitable ground, and about 1,000 acres of bog, worth, per annum · ·	975	18	7½	15
Raphoe	Ditto.	1,070 acres of profitable ground, and a bare mountain, worth · ·	335	14	5	20
Enniskillen	Ditto.	2,537 acres of profitable ground, and 801 acres of bog, worth, per annum ·	1,271	7	10	24
Cavan	Ditto.	556 acres of profitable ground, and 21 acres under water, worth, per annum ·	450	15	10	46
Banagher	By Charter, dated 16 Sept., 4 Chas. I.	204 acres of profitable land, worth, per annum · ·	163	0	0	—
Carysfort	By Charter, dated 21 Aug., 4 Chas. I.	300 (about) acres, mostly mountain, worth, per annum ·	60	0	0	40
		Total ·	3,918	17	3½	211

The Protestant Charter Schools. 29th September, 1790.

Site	County	No. of Children in each School	Establishment	Children Apprenticed	Marriage portions paid
Ardbraccen,	Meath,	38	50	241	15
Arklow,	Wicklow,	41	40	151	13
Ballikelly,	Londonderry,	45	50	125	28
Ballinrobe,	Mayo,	30	40	101	13
Ballycastle,	Antrim,	34	40	144	22
Castlebar,	Mayo,	43	50	46	—
Castlecarberry,	Kildare,	46	50	143	16
Castledermott,	Kildare,	38	40	143	9
Castleisland,	Kerry,	22	45	72	8
Castlemartyr,	Cork,	33	40	136	12
Cashel,	Tipperary,	30	40	103	13
Charleville,	Cork,	39	30	134	8
Clonmel,	Tipperary,	39	40	143	14
Clontarf Strand,	Dublin,	63	100	212	37
Creggane,	Armagh,	40	40	197	17
Dundalk,	Louth,	36	40	140	19
Dunmanway,	Cork,	40	40	127	30
Farra,	Westmeath,	31	40	151	9
Frankfort,	King's County,	33	40	158	10
Galway,	Galway,	23	40	158	11
Inniscarra,	Cork,	44	50	108	10
Innishannon,	Cork,	47	50	168	30
Kilkenny,	Kilkenny,	34	60	145	6
Kilfinane,	Limerick,	14	20	149	6
Longford,	Longford,	43	60	119	20
Loughrea,	Galway,	39	50	311	13
Maynooth,	Kildare,	34	40	140	3
Newmarket,	Clare,	37	40	106	—
Newport,	Tipperary,	40	40	118	—
New Ross,	Wexford,	39	40	157	14
Ray,	Donegal,	32	30	118	14
Santry,	Dublin,	36	40	191	17
Shannon Grove,	Limerick,	63	100	444	64
Sligo,	Sligo,	52	80	132	20
Stradbally,	Queen's County,	39	50	105	11
Strangford,	Down,	39	50	95	15
Trim,	Meath,	38	40	133	5
Waterford	Waterford,	41	40	209	16
		1,455	1,775	—	—
Nurseries—Monivae, Co, Galway; Shannon Grove, Co. Limerick; Monasterevan, Co. Kildare; Miltown, near Dublin, Co. Dublin,		263			
Schools on the Ranelagh Foundation—Athlone, Roscommon,		80			
Total,		1,798			

C.

A.D. 1805.

A Letter to John Foster, Esq. Chancellor of the Exchequer for Ireland, on the best means of Educating and Employing the Poor, in that Country. By Joseph Lancaster.

[London, 1805 : pp. 40.]

Esteemed Friend,

On a subject of the first importance, not only to Ireland, but to Great Britain, and to every nation on the face of the earth, I am now addressing thee. Considering education in a general and extensive point of view, and not merely comprising the simple rudiments of knowledge, attained by the poor man's son at a common day school ; but as embracing every passion, habit, circumstance, or connection in early life, likely to tincture the youthful mind with a bias to virtue or vice.

The instruction received at school, in reading, writing, and arithmetic, certainly opens the gates of knowledge to the rising youth : but it is not attainments acquired there, that alone contribute to form the future man ; for there is in all communities, whether nations, cities, universities, or small schools, a kind of public spirit and public opinion. If this be in favour of religion and virtue, the morals of society are improved by it. It shelters, it guards the rising virtue of youth, from the dangers to which infancy render it especially liable.

Public spirit, well directed, is the foster-mother of religion, virtue, and usefulness ; and, in proportion as it is ill directed, its effects on public morals are pernicious, melancholy and distressing. Public spirit exists in all societies, small or great. The principle is always the same, the only variety is in its direction, and the scale of action.

For a nation to be virtuous, the public spirit must be engaged in the cause of virtue, in *every rank and class of men, and above all among the rising generation.* In the education of youth, it is the mind which is the proper object of action : by forming that to virtue and usefulness, the true end is obtained. Education, as a science, must therefore consist in knowing *how* and *when* to make right impressions on the mind ; for this there are many opportunities which not only occur in the course of things, but may often be created for the purpose. The art of doing this in modern times, has never yet been reduced to a system, which may be applied to village children and schools. It is surprising, that among the great number of volumes written on education, not one should be found that will lay down a general plan, founded on experiment, which may tend to make youth more useful and more intelligent, without

elevating them above the situations in life for which they may be designed. It is more surprising still, that nothing should have been written on a method of training young men as good school-masters; that in a nation, civilized and enlightened like this, the friends of the rising generation should have overlooked this important preparation for the extension of its benefits, and without which such extension is to little purpose.

I am certain that the intelligent and liberal minded part of the Irish nation are of one opinion, with thyself, on the subject of education; and look to its effects on the present young generation, for securing internal tranquillity, industry, and happiness. I am happy to find so many of the Irish nobility and gentry engaged in promoting education; and, from the best of motives, endeavouring to better the condition of their poor tenants and neighbours. It does honour to their hearts and understandings. If they persevere in the noble cause in which they have engaged, it is yet possible that Ireland may become, what Scotland now is; and they enjoy the reward of being, under Divine Providence, the saviours of their country. I respectfully recommend to thy benevolent attention, and to that of the Irish nobility and gentry, and in particular to those concerned in legislation, to consider the ease, the practicability, and the good effects likely to result from the introduction of a general plan of education for the poor in that country, given on the broad basis of Christianity; which teaches us to consider all men as brethren, and which unites instead of placing mankind at a distance from each other. Nothing makes a man so soon forgive and forget real, or imaginary injuries as a free and liberal communication of favours and benefits, unconditionally bestowed, but the supreme pleasure of promoting his happiness and perhaps his eternal well-being.

The first object then, is training up good teachers, on whose integrity and peaceful disposition dependence may be placed: and in a country where such numbers of young men desirous of knowledge are to be met with, it is possible, with the low price of labour, to train and employ them at a moderate expence. Many school-masters in London do not receive more than 60 or 70 pounds per annum; and in some parts of Ireland, it might be done for much less, in proportion to the different price of provisions, &c. but they should be treated with liberality. Whatever schools were established should be under regular, systematic inspection; not only by visitors, but by a person or persons who should go a circuit on purpose. It would be well in every county to have a quarterly committee, who should receive reports from inspectors as to all the schools in that county, which in turn should be submitted to a general meeting

in Dublin, that should take cognizance of the reports from every county committee, and report to the nation at large. Local concerns may change, a school may exist in a place this year, that, from some afflictive dispensation, may be dropped the next. But the principles of education are the same and in theory and practice they are recommended as objects of enquiry and inspection. It is possible for a committee to have as accurate an account of the internal state of a school, which is situated one or two hundred miles off, as the master has, who is daily in it. It is only for a certain routine of enquiries to be pointed out, in reporting to which the master will express in writing his personal knowledge, which he has, as to the state of the school, progress of the boys, religious instruction, &c. This, joined with the actual inspection and reports of visitors, would enable a central, or county committee, to regulate the concerns of every school in each district; and the national committee to regulate those of the whole nation, by correspondence with the county committee, at stated periods.

The advantages of such an institution would be peculiar; they could provide many things wanted in schools, for use or encouragement, at a cheap rate, compared with what could be done by individuals, whose wants would be limited in proportion to the scale of their undertakings. Every intelligent person in the nation would find his attention engaged by the proceedings of a national institution of this complexion: it would prove to the nation, by the equal manner in which the legislature, and the institution under its patronage, dispensed its benefits alike to Protestants and Catholics, that their welfare was its object; that they were treated as children by an indulgent parent, who loves and promotes the best interests of all alike.

The feelings of the Irish nation are strong, and their passions, when indulged, are certainly of an impetuous nature, sometimes dangerous in the extreme. But I believe the same disposition, rightly directed, can be made as subservient to the cause of virtue, as it has often been to that of vice. It is righteousness that exalteth a nation, and it is by informing the minds and reforming the morals of the people, that Ireland will attain its proper dignity among virtuous nations. Of this, education, under the Divine blessing, is a medium, promising much success. I believe it is possible for Ireland, by its reformation, to prove to Europe and to the world at large, the benefits that are to be derived from education. It is reserved for thyself, and the band of patriots whose greatest happiness it is to assist in the great design, to confer this priviledge on your country; and thus to perform an act of benevolence, that will

endear your names to the latest posterity. I respectfully request now to give some few hints, on the formation of an institution for training youth as school-masters for the poor; believing that there is no such establishment, among all our existing institutions, though a matter of such importance, and so essentially connected with education.

NO one designed for this office, should undertake the charge without a proper qualification;--an office on which the national morals and the fate of empires often depend. Proper teachers cannot be expected to spring up like mushroons, completely formed in a night, and well qualified for this most arduous undertaking; while every mechanic is required to serve an apprenticeship, and undergo much training, before he is intrusted with tools of any value: I therefore presume, that the propriety of forming an institution of this kind will appear obvious to the friends of education in Ireland, on a slight view of the subject; not doubting but that the good effects of their example and precepts would afford a striking evidence in favour of its utility. In forming such an institution, it will be proper to consider what class of persons are most suitable for such a seminary? who most calculated to promote its benevolent objects?

It is a well known fact, that there is far more trouble in rooting out bad habits, than in forming good ones; and therefore, persons whose habits are not fixed will be the most likely to suit for the purpose now under consideration; of course, they should be young men, from 16 to 20 years of age, who might, after about twelve month's practice, be qualified to take upon them the sole charge of schools, containing from fifty, to two or three hundred children. It would also be desirable to train a number of lads as teachers, on the principle, that the earlier they are taken, the less chance there will be of their having contracted habits prejudicial to the design in which they are to be engaged; but in the present crisis there is no time to lose, for the sooner the remedy is applied the sooner the evil is likely to be diminished: and as a considerable time must elapse before many lads can be found, who could readily be qualified to take the responsibility of a school upon themselves, it would be well to consider them at first, as only in the character of auxiliaries, whose present services might be of great use; and who, as they advanced to manhood, might afford the public the happy prospect of a succession of useful and experienced teachers.

That the powers of lads are very great, and may be brought into action to good purpose, has, with me, been long established as a fact, from the evidence of experience; having at this time one boy, not 15 years old, that commands and superintends one hundred and twenty

others, who, from the force of habit only, obey his orders as if by instinct ; nor would so much as think, of acting contrary to, or without his command.

I have also a similar instance of another lad, one year younger, who takes the occasional command of two divisions of a class, (one division of which is his own,) amounting to above one hundred boys, with the like good effect. I believe it possible that the powers of such lads may be equal to much greater exertions than I have mentioned or proved : but it becomes me to confine myself within the bounds that my experience warrants, and on that ground, I know, their services, well directed, are in many respects equal to those of some men.

In this proposed seminary for teachers, the students should be trained in the practice of developing the latent principles, or passions, that actuate the juvenile mind, and in stimulating them to usefulness. Our heavenly religion does not require the annihilation or depression of these passions, which the Great Author of our being no doubt formed us with, for the best and wisest of purposes ; but that they should be auxiliaries, to assist us in great and beneficent designs, and not to be depraved or devoted to the attainment of selfish gratification or sordid gain. This practice should not only be general, but definite and particular ; that the art of conveying instruction, remedying bad habits, and creating good ones, might be rendered simple and definite too. The force of habit is often more powerful than that of principle, because we contract habits almost before the dawn of reason ; and when they have gained strength by adventitious circumstances, they are proverbially said to be second nature. The misfortune is, they have been disregarded and neglected in education ; in consequence of which, instead of aiding the propagation of good principles and good precepts, they have proved inimical to any such thing. The manner and the tendency of their operations should be clearly defined, and become an object of study.

The spirit of emulation should not be overlooked, or forgotten ; for when properly excited, it is a most efficacious principle in education ; the love of distinction, of command, and of communication, should all be kept within their proper places ; for when thoroughly investigated, and taught, and applied to practice, the application will save the schoolmaster much perplexity, and may be rendered subservient to his commendable purposes, The best information of the various modes of tuition, practised in the lower, or superior seminaries, as they relate to the simple objects of the proposed institution, should be gleaned from every field. The best authors should be daily read, and remarks made by the

instructor and students ; lectures should be frequently read on education, or subjects intimately connected with it ; the students required to answer questions, unprepared and *vivâ voce* ; the simple answers to which should naturally be the echo of the lecture : by this means accustoming the youth to exercise their attention on the subject before them.

It is but proper, that where young men are in training for this important employment, they should have an ample knowledge of its theory, and at all events be taught actually to reduce that theory to practice ; to understand the reason of every operation, and have its nature explained while practising it. If a difference occurs between any branch of practice and the common routine used in similar cases, the cause should be fully explained ; and, at the same time, the advantage and difference clearly pointed out.

On the subject of religion, all controverted points should be kept in the background, far out of sight. A disposition to make proselytes should not be to swell the numbers professing this creed, or the other ; but to convert the wicked from the errors of his way.

Sons of dissenters and churchmen may be indiscriminately mixed, and after leaving it have to take charge of a mixed multitude, of various and opposite opinions, which whom they are to steer clear of all controversy, in order to pursue one simple, general object.

This practice will surely be sufficient, to satisfy the friends of education, that it is conducive to the propagation of vital Christianity. The knowledge of every mode of conveying religious instruction, practised in this and other countries, should be illustrated on general principles ; and endeavours used to lay such a foundation, that, when those youths, at a future time, should engage in the religious instruction of children, neither they nor their scholars should ever take the sacred name of God, or of our Blessed Redeemer, or the declarations of his will, as contained in the Holy Scriptures, into their mouths, with that too common lightness, which borders upon irreverence and infidelity.

Having considered the nature of the design, let us now contemplate the scene of it, which should properly be an extensive one. A central school, of large magnitude, ought to be the residence of the person to whose charge the training these youths, as teachers, should be committed ; smaller schools, containing scholars whose numbers should gradually rise from thirty to three hundred, should be established at short distances. When the students had gone through their probationary exercises, under the eye of the principal, and diligently discharged the trust committed to their care in the central institution, they should be detached, to take

the care of the other schools ; which should all be on the same plan as the central one. There, instead of being under-graduates, they would be Master of Arts, and take a considerable responsibility upon themselves. These schools should all be under the inspection and visitation of their principal. They should journalize every transaction, in an explicit and definite way ; which journal should be arranged agreeably to a form drawn up, and a definition of duties appointed them.

As they would all be single young men, a particular eye should be had on their conduct and morals ; they should live in, and of course return at night to, the central house ; there these journals should be produced, advice asked, and mutual observations made ; by which they would gain the habit of reconsidering the actions of the day, and be prepared to meet similar occurrences in future. They should occasionally be removed from one school to another ; and by this change, the variation in their journals, and mode of conduct in the same cases, would not only be observed, but operate as a check upon each other; they not being apprised of the contents of the different journals, till inspected in the evening. Some inconvenience might be expected to arise from this succession of teachers, by means of which the teachers and scholars would be continually, or at least frequently, new to each other; but that difficulty could be easily obviated. Men cannot be placed in any school, or even in a small family, without making their own observations on the conduct, tempers, and attainments of those around them ; these observations are confined to their own breasts, and form a standard by which they regulate their conduct and esteem to their associates. But it requires reducing to a system, as in the usual way it is left vague, uncertain, and dependent on the goodness or deficiency of the memory. Such important observations should not be left to occasion or incident, but be the effect of daily attention, as a duty. Each master should keep a register of the tempers and conduct of the children under his care, and then his successor would be able at once to possess himself of the personal knowledge and experience of his predecessor, relative to his pupils. He would, by this means, know how to act, by referring to the register, which, however, should not prevent his treading in the same steps, by making one of his own. I might enlarge on this subject, but doubt not this outline will suffice, without going more into details.

As to the expence, that of outfit would be the chief ; as in a number of schools where the children's parents paid a small sum for their instruction, or the opulent persons of the district subscribed to their funds, the aggregate income would be considerable. The board, clothing, rewards.

and expences, of the young men, being regulated by strict economy, the income of the seminary would leave a surplus above its expenditure after the first expences were defrayed.

There is little doubt, but the pay of the children, at fourpence or sixpence per week, would nearly do that alone ; the chief thing wanting is a capital, to go to market with to the best advantage ; to erect the needful sleeping rooms for a number of teachers and instructors ; to hire or build school rooms, in the different districts ; which would be but a small expence, and yet afford the means of training a sufficient number of teachers in a short time.

The young men selected for this purpose should be of poor circumstances, and of expectations entirely dependent on their own industry ; this would make them content with homely and economical fare, and with smaller salaries when they went to keep schools themselves, than would be expected by those in more easy circumstances.

One object, essential to the extensive spread of education, adequate to the evil it is proposed to remedy, is the greater or less degree of economy, with which it can be conducted ; and this is a most important feature in the plan under consideration. When these young men had satisfactorily discharged their duties, and become well qualified to act as teachers, they might be recommended to the care of such schools in England, or Ireland, as stood in need of their services.

It is a desirable thing, that all the knowledge females acquire should be by the medium of teachers of their own sex. Female education is of particular moment ; as the first years of every generation are in their hands, and they have a double influence on husbands and children, combined with a natural love of peace and domestic comfort.

It is probable some *immediate* information respecting school rooms may be acceptable, as there are so many, either erecting or about to be erected, in Ireland. They need not be highly-finished buildings, not being wanted for show, but use ; one for two hundred boys should at least be thirty-five feet square. Simple brick or other walls, lime-whited. A shed roof, without a ceiling (which would only operate as a sounding board), made proof against wind or rain, will be as adequate to the purpose as a more substantial building ; the flooring may be paved with brick, stone, or made of composition. It is not unusual, in some parts of England, to make the floors of lime-core moistened with water and rammed down hard ; and I am informed they answer the purpose very well. Floors made of clay or loam blended well together with lime and coal ashes, tempered at intervals, for some days before it is made use of, is said to make good

flooring at a small expense. When the form of a school-room is oblong, instead of an exact square, and the master's desk placed at one end, he will have a full front view of his scholars, without being under the necessity of taking a side view. The master's desk should be elevated. The chimney should be without-side the line of the school walls, so as to leave *clear* room for a passage round the school two and a half feet in width ; another passage should be left, three feet wide, down the centre of the school, the spaces between the passages to be filled with desks. These passages greatly facilitate the movements of the various classes. A desk, form, and room for boys to pass behind it, should occupy the space of two and a half or three feet : the first distance will do, but the last is better. Every boy should sit at a desk, and none on forms only, as is usual in some schools. If the desks are fixed in the ground, they will be less liable to be shaken, and be stronger for wear ; they should all be single desks, and be placed so that the boys may all sit to face the master, who by this means will have a full view of every boy in the school. Sky-lights well secured from the admission of wet, are the best lights ; they should be placed on the right hand of the boys, as they sit facing the master ; some windows on the sides would be favourable to ventilation. The doors should not open within-side, as being occasionally productive of accidents when the boys are going along the passages. It is desirable that the school-room should be on the ground-floor, and stand detached from other buildings. A good open space, for some distance round it, will be very favourable to ventilation.

I have said the more on this subject, knowing, from experience, that a good school-room, good accommodations and arrangements for the children, are of the utmost consequence to their order and improvement which are frequently much impeded for the want of them.

Rewards, for the encouragement of children, greatly facilitate their proficiency in any thing to which their attention is turned. These rewards should be of various kinds. Children estimate things according to the pleasure they receive from their possession ; they know no other standard of fixing their relative value. The operations of their intellects and their powers of discrimination, are limited, according to the degree of maturity to which they have attained. Those who are infants in mind, as well as in person, are amused with trifles ; and if those trifles, introduced into schools as rewards for merit, stimulate those to exertion who are incapable of being actuated by any other motive, they certainly answer a valuable and commendable purpose.

From trifles I now go to treat of more weighty concerns, the training

young people to employment, and to habits of industry. In England girls are employed, at some schools of industry, in making shirts, jackets, and other articles of dress for seamen; they receive only five pence each, for making them, finding their own needles and thread. They are employed by proprietors of warehouses, who contract to supply government. It may be well for those in power to consider, how far the poor of Ireland might be employed in making shirts, or jackets, &c. This is a branch of employment already existing, and if government employed some good agents, or contractors, on condition they should employ the poor of that country in the manufacture, it might afford employment for some thousands of children.

Permit me now to introduce to thy notice, the following particulars and estimates, which are outlines of improvements relative to education, resulting from experiments made, in the institution in the Borough Road, Southwark.

Outlines of Improvements relative to Education, arising from the establishment of JOSEPH LANCASTER'S Free School, for the Education of One Thousand Poor Children, in the Borough Road, Southwark.

1. In the infancy of this institution, it was thought economical if youth could be educated at the rate of one guinea per annum each; but it has been proved, that three can be educated for less than that sum.

2. At first, it was apprehended that the education of two hundred children, under one master, would be an undertaking of too much magnitude: it has been proved, that one thousand can be managed with as much ease as fifty used to be, and that, without any assistant adult teachers.

3. A new mode of teaching to spell has been invented, by which scholars repeat, or spell sixty words daily, in addition to their usual lessons in reading, writing, and arithmetic: by this method they read, write, spell, or cypher, at the same time; and the aggregate benefit is proportionate.

4. A new method of teaching arithmetic, whereby those who know but little of the principles, may teach it with the certainty of a mathematician. The pupils usually perform eight sums by this method, instead of one or two.

5. The whole arrangements, and mode of school-keeping, has been effectually reduced to a system; by which the principal teacher has at once a clear view of the school, of every class, and of the duties performed

by the respective monitors, in the same manner as a merchant inspects, and has an accurate view of his accounts, by his day-book, journal, or ledger.

Before I conclude, I may add a wish, that if government (as I would hope from their benevolence) have it in serious contemplation further to encourage education in Ireland, they will consider the propriety of trying the experiment in some one district, by providing education for all the children in it, who are objects of public care. In this experiment, school-houses, income, and attendant expences should be included. Such a district need not be a large one, nor the expenses great. In proportion as the population of a district is thick, as in towns; or thin and scattered, as in country parishes; school houses and school-masters are wanted in more or less numbers. It is for this reason there should be a mixture of towns, villages, and parishes, in a district selected for this purpose. Three or four thousand children would be a sufficient number to make the experiment with.

I have no doubt there might be education, school-rooms, and school-masters provided, at a small comparative expence; perhaps two thousand pounds capital, and six hundred pounds per annum income, would be sufficient.

Thou art fully sensible how much better it is, to move in such weighty concerns, not on speculation or theory, however plausible, but on the basis of actual practice and incontrovertible experiment. By the execution of this plan, on a small scale, it would be easily seen, what proportionate expence would be incurred by a general and national system of education; which would at once secure the allegiance of the rising generation, and improve the national morals.

I have named the before-mentioned sum, believing that education might be conducted in those parts of Ireland, which are not manufacturing districts, at a much smaller expence than in England or Scotland, and with more effect.

I leave to the good sense of the public to judge, how far my *wholesale plans of education* are worthy their notice, or how far they are adapted to the end proposed.

Having thus far attempted to perform a duty, nearly connected with the happiness of the rising generation, I have only to regret my incapacity to effect it, in a manner more adapted to the end in view, and more worthy the distinguished character I have the honour to address. May the sincerity of my intention, and the benevolence of my views, be a sufficient excuse, for the defects of my performance, whatever they may be. I am

happy in addressing a person, so well disposed to pay attention to any subject connected with the welfare and happiness of his country. With gratitude, respect, and esteem, I subscribe myself,

Thy obliged friend,

Free School, Borough Road,
14th of 1st Month, 1805.

JOSEPH LANCASTER.

D.

A.D. 1813.

First Report of the Society for promoting the Education of the Poor of Ireland. (The 'Kildare Place Society').

[Dublin, 1813 : 11 pp.].

At a General Meeting of the Society for promoting the Education of the Poor of Ireland, held at School-street, on Monday, 10th of May, 1813,

WILLIAM L. GUINNESS, Esq. in the Chair.

A Report from the Committee having been presented and read, it was received and approved of, and is as follows, viz.

The Society for promoting the Education of the Poor of Ireland, was formed on the 2d of December 1811, when it was determined that its affairs should be confided to a Committee of twenty-one Members, who should report to a General Meeting of the Subscribers, to be held on the second Monday in May in each year.

In conformity with this determination, your Committee now proceed to make the Second Report of the transactions of the Society, (which however may be considered the First Annual Report ; the former having been made a few months only after its formation,) and in doing so they think it right briefly to notice the object for which this Society was formed, and the principle on which it has been judged expedient to act.

The object is single, but extensive : the Education of the Poor of Ireland, which the first fundamental resolution of the Society has well declared, every Irishman anxious for the welfare and happiness of his country ought to have in view, as the basis on which (under the divine blessing) its morals and true happiness can be best secured.

The leading principle on which it has been judged expedient to act,

is to afford the same advantages for Education to all classes of professing Christians, without interfering with the peculiar religious opinions of any.

Guided by this principle, the Society conceived, that the most efficient means for attaining their object, would be to promote the establishment of Schools, wherein the Poor might be instructed in reading, writing and arithmetic, upon a cheap and expeditious plan ; where the appointment of governors, teachers and scholars should be uninfluenced by sectarian distinctions ; and in which the Scriptures without note or comment, should be used, to the exclusion of all catechisms and books of religious controversy. As all denominations of Christians profess that the sacred Scriptures are the criterion by which they desire to have their peculiar tenets examined, the Society determined rigidly to adhere to this part of their plan, looking forward to it with confidence, as affording the only true and solid foundation which can be laid for the moral and religious education of the great body of the people of Ireland.

As tending to promote the establishment, and facilitate the conducting of Schools, the Society declared their intention to receive communications, and maintain correspondence upon all subjects connected therewith ;—to give information upon the subject of erecting and fitting up School-rooms upon the most suitable plan, and (so far as their funds should permit) to contribute in aid of such establishments ; to assist in providing properly qualified School-masters ;—and to furnish stationary, books, slates, and other articles necessary for Schools at low prices.

Having thus briefly sketched the outline of the plan which the Society had in view on its formation, your Committee now proceed to state what has been done towards carrying the plan into execution.

Shortly after the formation of the Society, your Committee published a Prospectus, and had it extensively circulated by various ways, both in this country and in England. They imagined that to give publicity to the noble object for which the Society was formed, and the conciliating principle on which it was determined to act, would have been sufficient to secure the warm and active support of all that was great and good in the community, Here, however, they are constrained to state that they have been disappointed ; for, though with feelings of great satisfaction they can announce that considerable interest has been excited, and many Schools established in the country, yet pecuniary aid adequate to the object in view has not been afforded, nor has the zeal for its completion, (except in a very limited sphere) been as active or efficient as the cause, in their apprehension was entitled to. They were not however discouraged, but looking forward with anxious hope to better days, they determined

to continue their exertions to add to the funds of the Society, and proceed on the plan proposed, so far as the means placed within their power would enable them to do.

Very early in the past year, a Sub-committee was appointed for the purpose of considering and bringing forward plans for the building of School-houses ; suggesting the most eligible mode of procuring properly qualified School-masters ; and defining the best method of conducting the interior arrangement of Schools. This Sub-committee, after that consideration, which the importance of the subject required, made their Report ; and in it they stated, that having found the publications of Joseph Lancaster materially connected with the subjects referred to them, and containing matter in a great degree prepared agreeably to the views of the Society ; they were therefore led to recommend, that a proposal should be made to him for the purchase of the right of using and publishing the whole, or such parts of his works on the subject of Education as the Society should judge expedient : the Sub-committee considering that it would be ineligible to import those publications, and use them in their present form, and improper to reprint the whole or any extracts from them without his knowledge and consent. They also suggested the advantage that would probably arise from having a School in this city to which the Society might point as a model for the mode of instruction recommended by them, and where lads might be trained to act as School-masters, to be sent from thence to superintend Schools in different parts of Ireland as occasion might require ; and they recommended that the committee of the School, in School-street, should be solicited to assist in carrying their plan into execution.

Your Committee having approved of this Report, shortly afterwards purchased from Joseph Lancaster the right to print and publish the whole or any part of his works on the subject of Education, with the exception of one volume which they were informed did not contain any practical observations not comprised in his other publications. From these materials " Hints and Directions for building, fitting up, and arranging School-rooms " have been prepared for publication ; and this little tract, together with a spelling-book, which has been compiled on the improved plan of making one book answer for an entire School, is now in the press. It is intended also to publish other books of instruction on a similar plan.

In consequence of the recommendation contained in the latter part of the Report of the Sub-committee, an application was made to the Committee conducting the School in School-street, who immediately expressed their desire to co-operate with the Society, so far as consistent

with the interests of the School under their care. They have accordingly consented to arrangements which will greatly facilitate the establishment of such a School as recommended by the Sub-committee. The liberality of the persons conducting the School-street School having enabled your Committee to make some progress in this most important part of their plan, they looked anxiously around in order to procure a person properly qualified to be placed at the head of this School, and they have the satisfaction of stating that they have engaged a young man to come over from England, who is expected here in a few days, and who (from the representations made to them), they have reason to expect will prove fully competent to the task of training School-masters, and conducting the School to be placed under his care, in such a manner, that the Society may confidently refer to it as a model for imitation throughout the country.

In the establishment of this School, it is intended to follow in a very great degree the system which has been progressively improving for some years past, and is now acted on with such success at the School in School-street. Your Committee give a preference to this system, because it provides for the reading of the Bible without note or comment ;—because the mechanical part of it trains youth in habits of diligence, order and obedience ; amuses the young mind by keeping it constantly employed, and thereby prevents listlessness and sloth ;—because from experience it appears that children improve thereby in reading, writing, and arithmetic more expeditiously than by the common method, and at a much smaller expense for books, paper, and other articles commonly used in Schools ;—and generally, because from this happy combination it seems peculiarly well calculated to meet the circumstances of the Poor of Ireland.

Your Committee have also to state, that they have procured a supply of slates and slate pencils, which are to be disposed of at low prices.

Your Committee having thus detailed the proceedings of the Society since its formation, cannot conclude without again expressing their regret, that the pecuniary aid afforded them has been so very inadequate to the attainment of their object ; and they would anxiously call on the wealthy inhabitants of the country, to contribute, by every means in their power, to the support of this Institution. But whilst they would do so, they would forbear to trespass on their time, by enlarging on the advantages of education. Those advantages have of late been so frequently pressed upon the attention of the public, that they must be familiar to the mind of every thinking man ; and surely no person who bestows a moment's thought upon the subject, can doubt that the most beneficial consequences must result from rescuing the peasantry of this country from the ignorance

in which they are at present too generally involved. Your Committee would therefore make their appeal to the public, by simply stating, that the object of the Society continues the same that it was at its formation—the Education of the Poor of Ireland: that the means by which they propose to attain their object, is to promote the establishment of Schools throughout the country, conducted on such a system of economy, and containing such facilities for learning, that ignorance shall no longer be the necessary companion to poverty; but that every individual in the community, however poor, might be enabled to obtain instruction in reading, writing, and arithmetic, if willing to devote a small portion of his time and attention for that purpose:—and lastly, that the leading principle which guides them in all their movements, is an anxious desire to diffuse the blessings of Education throughout the country, without suffering its progress to be impeded by those sectarian distinctions which have so frequently opposed an insurmountable barrier to the amelioration of the peasantry of Ireland.

COMMITTEE.

EDWARD ALLEN, Upper Bridge-street.
SAMUEL BEWLEY, Suffolk-street.
WILLIAM DISNEY, Somerset, Black Rock.
WILLIAM ENGLISH, Meath-street.
ARTHUR GUINNESS, James's-Gate.
WILLIAM LUNELL GUINNESS, James's-Gate.
WILLIAM HARDING, Lower Mount-street.
JOSEPH D. JACKSON, Leeson-street.
JOHN DAVID LA TOUCHE, Lower Mount-street.
PETER DIGGES LA TOUCHE, Leeson-street.
PETER LA TOUCHE, Jun., Fitzwilliam-Square.
ALEXANDER MAGUIRE, North King-street.
RANDAL M'DONNELL, Allen's-Court.
LUKE MAGRATH, Grenville-street.
JOHN LELAND MAQUAY.
RICHARD ORPEN, Frederick-street, South.
JOHN SCHOALES, Leeson-street.
WILLIAM TODHUNTER, Holles-street.
WILLIAM THORPE, Middle Gardiner-street.
ISAAC WELD, Jun., Camden-street.
RICHARD B. WARREN, Lower Mount-street.

Treasurers, Right Hon. DAVID LA TOUCHE & Co., Castle-street:—
Secretary, JOSEPH D. JACKSON, 22, Leeson-street.

A.D. 1644.

A School Drama at Kilkenny, 1644.

[Cambridge University Library: Bradshaw Collection, 07-1176. 4to. 4 pp. Unique Copy).]

TITVS;

OR THE PALME

OF

CHRISTIAN

COVRAGE:

To be exhibited by the Schollars of the Society of IESVS, at Kilkenny, *Anno Domini* 1644.

THE ARGVMENT.

Titus a noble Gentleman more illuftrious for his Chriftian courage, then parentage: was follicited by the King of *Bungo*, to defert his Religion by feverall, moft artificious infernall plots, all which he fleighted and dafhed with his invincible courage, and generous Chriftian refolution, whereat the King amazed, reftored him to his liberty, wife and children, and granted him the freedome of his Religion, with all his lands and poffeffions of which before he was bereaved as traitor to the Crowne.

This history is compendioufly fet downe by Father Francis Solier, of the Society of IESVS in the 18. *booke of his Eccleſiaſticall hiſtorie of Iaponia, and yeare of our Lord,* 1620.

Printed at Waterford by *Thomas Bourke,* M. DC. XLIV.

THE PROLOGUE.

Divine love extolleth the *Iaponian's* courage.

Act 1.

Scene 1.

Idolatrie stormes at her expulsion out of *Iaponia*, and exciteth hell to revenge.

Scene 2.

The Emperor of *Iaponia* declareth his affection towards the Idolls, and to this end commandeth a solemne sacrifice.

Scene 3.

The *Bongo's* receive no answer from their gods as they were wont, hence they rage against the Christians.

Scene 4.

Faith and Fortitude, implore aide of the triumphant Church.

The Interlude.

A Countrey Clowne hearing that a proclamation was to issue against the Christians, is mighty merry, and attempts to rob a passenger.

Act 2.

Scene 1.

The Emperor commands the edict against Christians to be proclaimed.

Scene 2.

The edict is promulged.

Scene 3.

Titus perusing the edict, deliberates, with death, judgment, hell, heaven, and eternitie.

Scene 4.

The King of Bungo inquireth narrowly after the Christians.

Scene 5.

Titus is summoned, and biddeth adieu to wife and children.

Scene 6.

Idolatrie triumphes before time, and is by faith oppressed.

The Interlude.

A Souldier fainedly sicke, calleth for the Doctor, whose purse artificiously he conveyeth out of his pocket, and hopes by a lad dreaming to get another.

Act 3.

Scene 1.

The King of *Bungo* endevors first by threats, then by faire promises to pervert Titus.

Scene 2.

Titus his wife and familie voweth loyaltie to God before the Crucifix.

Scene 3.

The militant Church doth comfort them.

Scene 4.

S. Francis Xaverius appeares and encourageth them.

Act 4.

Scene 1.

The King of *Bungo* menaceth death to *Titus* his youngest sonne, if the father abjure not his faith.

Scene 2.

Foure young men in vain seeke to pervert the lad with the pleasures of the world.

Scene 3.

Martina the daughter, biddeth adieu, with mother and brother, assuring them of her constancy.

Scene 4.

Simon the eldest sonne bewaileth for that he is left behind.

Scene 5.

Tidings are brought to *Titus* of his daughter's execution, *Martina* the mother of *Simon* is summoned.

Scene 6.

By the King both are sollicited to desert their faith, *Simon* scourged.

The Interlude.

Two souldiers force a lad to discover where the mothers purse lay hidden by whom they are deceived.

Act 5.

Scene 1.

Titus is sent for by the King, in whose view supposed heads of wife and children are produced.

Scene 2.

They are lead from prison before him, and a superficiall command given to kill them in his presence, if he persists in his constant resolution.

Scene 3.

Divine providence declareth God's care of his elect, and foretelleth *Titus* his triumph.

Scene 4.

The King amazed at this constancie dismisseth them, freedome of Religion granted, with their lives and estates.

Epilogue.

Exorteth to imitate their couragious Christian resolution.

Finis.

F.

A School Primer of Irish History.

[Issued at Cork, 1815; attributed to Rev. John England, then Superintendent of the Catholic Poor Schools, Cork; subsequently Bishop of Charleston, U.S.A.].

(*a*) [Evidence of Archbishop William Magee, D.D., of Dublin, before a Committee of the House of Lords, May 13, 1825. (Report, p. 788).]

With respect to schools for the education of the Roman Catholic laity, is your Grace acquainted with the course of instruction, or any of the books used in those schools?

There have been some books used in those schools, or at least understood to be used in them, and which were printed expressly for the use of schools, and so entitled, that were exceedingly injurious.

Of what date?

When I was in the city of Cork (where I was dean from the year 1813 to the year 1819) there appeared, I think in the year 1815, one book especially printed in Cork for the use of schools....It was entitled "A Sketch of Irish History, compiled by way of Question and Answer, for the use of Schools." That appeared to me to be so monstrous a book that I sent a copy of it to one of His Majesty's Ministers...The language of this, if it was circulated amongst schools, which it was generally understood to be, must have been the most injurious to the young mind..., and in a way accessible to the meanest capacity.

Is there any name attached to that?

No, there is no name attached to it, but the name given to it in Cork was that of Dr. England, who, I believe, was afterwards made a Roman Catholic bishop in America.

(*b*) [First Report, Commissioners of Irish Education Inquiry, 1825, p. 86.]

This book...appears to be a work of the most objectionable nature....

(*c*) A Sketch of Irish History, compiled by way of Question and Answer, for the Use of Schools. Price 6½d. Printed in the year of Our Lord, 1815.

[Another Edition has title page altered to read: Cork, Printed by J. Geary, at the Stanhope-Press Printing Office, King's-Arms, Exchange, 1815.]

Preface.

The complete neglect of giving Children any information on the subject of the History of Ireland, in most instances: and the general misrepresentation in those cases where it has been touched upon, gave rise to the following Sketch.

The expression of truth in its most concise terms, and in language suited to the capacity of those for whom the work is designed, was the only object kept in view. How far this has been attained, must be decided by the judgment of the PUBLIC.

[Text of Primer, pp. 40-55 (end), for period 1783-1810].

After the attainment of independence did not the Volunteers endeavour to bring about a reform in parliament ?

Yes ; but their efforts received a fatal blow from the disunion which broke out among them on the subject of admitting the Roman Catholics to the rights of election. The link of unanimity being severed, the fall of these armed associates into difference and contention was rapid.

Was the disunion encouraged by government ?

It was ; Government seemed to dread lest union among Irishmen should extinguish the old means of creating dissensions.

Did not Mr. Pitt labour by his insidious commercial proposals of 1785 to regain the legislative supremacy so lately wrested from England ?

Yes ; and from the moment that this favourite plan was thwarted, he uniformly aimed at the downfall of Ireland by a legislative union.

Did not a coincidence of views and disposition to keep up a political ascendancy in the country strictly unite the then Attorney General, Mr. Fitzgibbon (afterwards Lord Chancellor and Earl of Clare), Mr. Foster, the Speaker, and Mr. Beresford to devote themselves to Mr. Pitt, under pledges to carry through all his business, provided the internal management and patronage of the country was left to their direction ?

Yes ; but the haughty mind of this minister seldom permitted him to communicate fully his plans to others, these political contractors became the unconscious engines of a deep design against which they would undoubtedly have revolted, as defeating the objects of their lucrative and ambitious speculations.

Did Mr. Pitt lend the arm of the executive to all the *purposes of intolerance, to which his Irish undertakers thought fit to apply it ?*

He did most largely. The weakening of Ireland by internal dissentions was the private order given to the chief agents, while the public instructions to the ostensible and responsible Ministers of the crown, concealed the destructive principle in the background.

What part of Ireland was selected by the managers of the ascendancy as the theatre for the exhibition of their power ?

Armagh, the most protestant county in Ireland. The ancient village

feuds and dissentions of the *Peep of day boys* and *Defenders* were renewed under the acrimonious distinction of Protestants and Catholics for the purpose of creating more lasting division.

Was not government more alarmed in 1791, at the sympathies of the Presbyterians in the north with the French revolutionists than at the prospect of Catholic emancipation?

Yes; although the Presbyterians came cordially forward as the staunch advocates and supporters of the Catholics and the boldest assertors of their rights.

Was not the Catholic Petition rejected by the House of Commons in 1792?

It was; and not a member stood forward to oppose its rejection; even Mr. O'Hara who presented it desired not to be considered as its patron. This insulting outrage exasperated the Catholics, and filled their enemies with proportionate confidence.

Was the triumph of the *Protestant ascendancy* on this occasion of long duration?

No; for in the next cession, that very parliament was *directed* by Mr. Pitt to grant almost the whole substance of the petition which but a few months before, they had been ordered to reject with contumely. The weakness of the *ascendancy* was thus exposed by, convincing the nation that they moved not by their own will or energy, but in servile obedience to foreign authority.

What do you mean by the Protestant ascendancy?

An oligarchy who claimed exclusive possession of loyalty, and who for the purpose of securing to themselves the places which they held and the patronage which they enjoyed, continually charged with disaffection to the government all persons who were desirous of conciliating the people by extending to Ireland that portion of civil and religious liberty which is the best gift of the British constitution.

Did not the Irish Catholic Body send delegates to London in January 1793, to present their petition to the King?

Yes; and his majesty was most graciously pleased to accept it, notwithstanding the bigotry of their own countrymen; and by extending to the petitioners the royal patronage, insured their relief.

Were the Catholics fully emancipated at this period?

No; they were only partially restored to some of their civil rights, by the concession of the elective franchise, the admission to the profession of the law, the removal of obstructions to their trade and manufactures, &c., &c

Did the nation continue to manifest any disposition towards parliamentary reform at this period?

It did, and a meeting of delegates from the various counties was to have been held for that purpose at Athlone, but they were prevented by the enactment of a law called the *Convention Act.*

Did the prevention of the meeting put a stop to the exertions of the people in favour of reform?

No; different meetings for that purpose were held by a society of persons called *United Irishmen*, which society was formed first in Belfast, and then in Dublin, by Theobald Wolfe Tone, in the year 1791.

Was not this society composed principally of Roman Catholics?

No; their partial emancipation in 1793 caused them to be generally satisfied for some time, and but few of them joined the association until some years after.

Were not the ministry and the ascendancy equally alarmed at the rising disposition of the people to enter into this national union without regard to religious distinction?

They were; Mr. Pitt availed himself of the critical moment and from that time forward never ceased to press upon his creatures the option of *external* union with England or *internal* union of the nation among themselves. In the latter the whole *ascendancy* would be lost; by the former, its consequences and profits would be at least partially preserved.

Was not a plot deeply laid in 1794, under great political influence to stigmatize the body of Catholics through the crimination of Mr. Fay and other respectable gentlemen of his persuasion, for the murder of Mr. Butler, and the general system of Defenderism which had then settled in a continuation of lawless robbery?

Yes; but just providence defeated it by exposing to view the base machinations and perjuries of the informer Lynch, and other such miscreants raked out of the neighbouring gaols, who had been hired and suborned to swear away the lives of the victims pointed out.

Did not the turbulent state of the country oblige Mr. Pitt to abandon the system of coercion, and confide the reins of government to a person possessing other qualities than those of mere subserviency?

Yes; having by a master-piece of policy divided the Whig party in England, he apparently left the entire reform of Ireland to them. Messrs. Grattan and Ponsonby were sent for to form the new administration, and the virtuous Earl Fitz-William was selected to meet the eager expectations of the nation.

But did not Mr. Beresford go over to England on a counter project ?

He did ; and by secret negotiations successfully laid the train by which Lord FitzWilliam's instructions to give the Catholic Question a handsome support on behalf of government were to be counteracted, and the *Protestant ascendancy* was finally to triumph over National Union, Parliamentary Reform, and Catholic Emancipation.

Did not this perfidious manœuvre afford Mr. Pitt a triple triumph ?

Yes ; for it exposed the impotency of his Whig proselytes—it displayed the extent of his personal authority—and it widened the breach between the Catholics and Protestant ascendancy. Lord FitzWilliam was recalled in March 1795, after an administration of three months ; his grace was succeeded by Lord Camden, and from this period the reign of terror commenced.

Did not the animosity of the opposite parties in the neighbourhood of Portadown take so decided a turn, that the Defenders challenged their opponents to fight it out fairly in the field rather than harass them with murderous nocturnal visits ?

They did ; and on the 21st of September 1795, the Defenders were defeated at the village of the Diamond, by a less numerous, though better organized party of their opponents. On that day the *Peep of day boys* dropped that appellation, and assumed the denomination of *Orangemen,* and then was their first lodge formed.

What were the principles of the Orangemen ?

They affected to unite in support of the constitution as established by King William at the revolution of 1688, and their original object and obligation are stated to have been the extermination of the Catholics of Ireland, as far as in them lay. This oath of extermination they afterwards changed into that of supporting the King, *as long as he should support the Protestant ascendancy.*

Did the Society of United Irishmen still exist ?

Yes ; and their designs became now at least suspicious, for they changed the expression of their oath ; instead of professing to seek a full representation of the people *in Parliament* they now professed to seek only a representation of the people generally, omitting the words *in Parliament* altogether.

Why were they not suppressed at this period ?

Mr. Pitt's policy was to permit Ireland to be harassed by intestine division, and by driving the nation to extremities, to worry it into the measure of a legislative Union, he therefore fomented divisions for the purpose of destroying Irish independence and nothing was better calculated

for this purpose than to urge on the infatuated dupes who formed this association.

What did Mr. Grattan say of the Orange Institution in the parliamentary debates of 1796?

"Those insurgents," said he, "call themselves Orangemen or "Protestant boys; that is, a band of murderers, committing massacre "in the name of God and exercising despotic power in the name of liberty." Seven thousand individuals were exterminated by these wretches in the county of Armagh alone, whose only crime as Lord Gosford asserted, "was *the simple profession of the Roman Catholic faith*, or an intimate connection with any person professing that faith."

How did the Government act on this occasion?

It protected the associated perpetrators of these horrors, anxiously propagated their principles throughout the realm, and promoted the formation of new lodges for the express purpose of keeping up distinctions in the people, inflaming religious discord, and turning the public mind from the pursuit of constitutional objects.

Did the French invade Ireland in 1796?

Yes; they sent a large fleet with troops on board, which anchored in Bantry Bay on Christmas eve, but were driven off by a violent storm; the few men who had been landed, having been made prisoners by the peasantry.

Did the United Irishmen take any improper steps in 1797?

Yes; they renewed their league with the French Directory, and laid plans for the rebellion of 1798.

Did any occurrences tend to goad them on to this treasonable act?

Yes; the violent and unconstitutional outrages of the Orangemen, the unwarrantable and illegal excesses of a portion of the magistracy, and the half-hanging, tortures, floggings and burnings which under the pretext of excessive loyalty, were permitted by the minister, and inflicted by his sycophants.

What parts of Ireland were chiefly disgraced by those mutual atrocities?

Leinster principally—particularly the County of Wexford; a small portion of Munster; and Down and Antrim in the North.

Did the Rebels receive any assistance from the French?

A very small number of their troops landed in Killala and having advanced to Ballinamuck were obliged to surrender to some of the Irish Militia who stood opposed to them.

What was the result of this rebellion?

It deprived his Majesty of 70,000 most useful subjects, whom wiser councils would have preserved to fight the battles of the British empire against its most potent enemy, and it laid the foundation for the legislative union.

Was this a Popish rebellion?

The original founders, the chief promoters, and conductors of the rebellious union were all Protestants (except Esmond, M'Nevin and some few others), but the great mass of the unfortunate and wretched peasants, who had been seduced or goaded into insurgency, were undoubtedly mostly Roman Catholics.

When Mr. Pitt came to look closely down the precipice to the verge of which he had forced this unfortunate Island did he not recoil with horror at his own temerity?

He did, and in his haste sent over Lord Cornwallis to entice her therefrom, and to endeavour to tranquillize the minds of the inhabitants.

Were the powers of this Governor enlarged to any extent?

They were bounded only by his own discretion, for the purpose of impressing the people with a conviction that a permanent inversion of the oppressive system which produced such fatal effects was sincerely meant; but really that he may ensnare the nation into the desire of an incorporate union with England.

What were the means resorted to for the purpose of effecting this measure?

All classes of people were deceived. To the Catholics emancipation was held out as the sure boon for their support; to the Orangemen amnesty and favour were pledged. Many new titles were promised, new places were created, and pensions granted to the supporters of the measure, and some few commercial advantages appeared to be established.

Was any particular class of the Catholics specially deceived by the ministry on this occasion?

Yes; the Ecclesiastical Trustees of Maynooth College; ten unsuspecting prelates were cajoled by the ministry, particularly by Lord Castlereagh, with the expectation that emancipation would be granted and their religion protected.

Did not these prelates consent to have the power of a Veto upon the appointment of bishops, vested in the crown?

No; they indeed resolved that some degree of interference on the part of his majesty may be allowed, for the purpose of assuring him of the loyalty of the persons nominated to the vacant sees; but they did so without reflection, or authority, and under the most deceitful circumstances

which rendered the resolution less censurable than it would otherwise have been ; but even their fellow prelates were ignorant of this fact for nearly nine years after.

How was the question of Union received in the Irish Parliament ?

It was carried by a managed majority of fifty-eight, and solemnly proclaimed to the nation, on the first of January, 1801.

Was not this event dignified by an extraordinary promotion in the army and a numerous creation of peers in consequence of the former promises ?

Yes ; individual engagements were generally observed to that effect with fidelity by the British Minister ; national pledges were only disregarded.

Did Mr. Pitt or his colleagues ever bring forward the Catholic claims ?

Shortly after the union they snaked out of office under pretence of inability to forward those claims, leaving a written pledge to this illustrious body, that *many characters of eminence* (including of course their own,) *were pledged not to embark in the service of government, except on the terms of the Catholic privileges being attained.*

Were Mr. Pitt and his colleagues sincere in their conduct ?

No ; for ere long he returned to office, under a counter pledge of never bringing forward, or supporting the Catholic claims ; Lord Cornwallis accepted of the government of India, but never stood up in Parliament to enforce their claims, and all their friends seemed to forget their promises.

What became of the Earl of Clare, who had borne the principal share under Mr. Pitt, of goading, terrifying, dividing, and degrading his country ?

After the first session of the Imperial Parliament, he was so little satisfied with the success of his own efforts, to infuse into the British public, a horror of his countrymen, that he quitted England in disgust, deprecating the Union which had deprived him of his dictorical and political influence. The disappointment of an ambitious and rancorous mind, contributed not a little, to his dissolution which took place in January, 1802.

What was the grand active principle upon which Lord Hardwicke accepted the government of Ireland in 1802.

A principle he dared not openly avow, viz.—to resist her emancipation, and to perpetuate the old system of division and exclusion, under the delusive semblance of a new system of conciliation and mildness.

Was there not another rebellion in the year 1803 ?

There was a mad attempt of a disorderly mob, which lasted about

an hour on the night of the 23rd of July in Thomas-street, Dublin. They were led on by a young man, Robert Emmett, who appeared to have nothing organized.

Was there not another attempt made in the north ?

Yes, under Thomas Russell, who led on about *fourteen* persons, some of whom were mad, others idiots, and the rest abandoned drunkards.

What was the consequence of these attempts to the country ?

The gaols were filled with numbers of persons on suspicion, they were mostly however, persons who had resisted temptation, and preserved their loyalty.

Did the Catholics receive any concessions from government, during the administration of Mr. Addington—now Lord Sidmouth ?

No ; this Minister pledged himself to march in the steps of his predecessor, consequently, he deprecated the very thought of Catholic emancipation.

What was the situation of Ireland, when Mr. Pitt returned to office in 1804 ?

It experienced all the baneful effects of UNION ; an enormous and growing increase of debt, a rapid falling off of revenue, and a decay of commerce and manufacture.

Were not the threats of a French invasion industriously kept afloat at this period, in order to decry the loyalty of the Irish ?

Yes ; and Ministry thus justified the expence of their public measures of defence, and affected to sanction the necessity of internal coercion. Many persons were taken into custody under the suspension of the *Habeas Corpus Act*, and the rigorous treatment of state prisoners, who had been for several months in confinement, was sharpened without any visible or known cause.

Did Mr. Pitt retain all of his former sway in the Cabinet ?

No ; several of his partizans seceded ; even his old trusty tool in the coercion and monopoly of Ireland. Mr. Foster rose up against him, Lord Hardwicke too, found his mandates to the Irish government so unwarrantable and overbearing, that he resolved to tender his resignation. But before he quitted Ireland in 1806, Mr. Pitt was launched into eternity.

What happened upon the death of Mr. Pitt ?

A new Ministry was framed at the head of which was Lord Grenville. Mr. Fox* accepted the office of Secretary for foreign affairs, but the

* This excellent Statesman and uncorrupted patriot, died the following September. He invariably deprecated the mischievous system upon which the Irish Government seemed to act.

only act of government in Ireland, that was traceable to his personal influence, was the instant removal of Lord Redesdale from the Chancery Bench—" an incohate act of justice," says Mr. Plowden, " to the great body of the Irish population, to put an early and unequivocal mark of reprobation on the man, who had calumniated and insulted them, with an ignorant and malignant bigotry, which has not been exhibited on any European theatre for centuries."

Who was appointed to the government of Ireland ?

The Duke of Bedford, who accepted the situation at the earnest solicitations of Mr. Fox. During his short administration, his grace was mild and benevolent to all. Cordially anxious for the welfare and happiness of the people, he lamented that the progress towards their attainment, had not kept pace with his sympathies or expectations.

Had not a change of ministry taken place the preceding month ?

Yes ; a party at the head of which, was the Duke of Portland, Mr. Perceval and Lord Hawkesbury, worked itself into power by pledging themselves to be adverse to Catholic concession.

Did not the resolutions of several country-meetings of Catholics with reference to their total emancipation, hold a language of confidence and assurance which was as new as it was offensive to the Castle ?

Yes ; but nothing so alarmed government as the rising harmony and concert of the Protestants with their Catholic countrymen.

Was not the Catholic petition presented in due form to the Imperial parliament in 1808 ?

It was ; and at that time was brought about the discussion of the *Veto*, which threw the public mind into universal agitation.

Did not this attempt to intermeddle with a national religion, preserved with a virtuous Hierarchy without any *civil* establishment or state interference, through centuries of oppression and persecution produce alarm in every reflecting mind ?

Yes ; the laity abhorred the idea of ministers of their religion becoming open to court influence and intrigue, and shuddered at the prospect of prostituting the sacred function of the Apostolic Mission and jurisdiction, to which they had hitherto submitted as of divine institution, to its revilers, persecutors and sworn enemies.

How did the Catholic prelates act on this occasion ?

They met in regular national synod on the 14th and 15th of September 1808, in Dublin, and came to the following resolutions. " It is the decided " opinion of the Roman Catholic Prelates of Ireland, that it is inexpedient " to introduce any alteration in the canonical mode hitherto observed

" in the nomination of the Irish Roman Catholic Bishops, which mode " long experience has proved to be unexceptionable, wise, and salutary.

" That the Roman Catholic Prelates pledge themselves to adhere " to the rules, by which they have been hitherto uniformally guided ; " namely, to recommend to his Holiness, only such persons as are of " unimpeachable loyalty, and peaceable conduct."

These synodical resolutions against the *Veto*, were signed by twenty-three Prelates.

Did not many and unequivocal proofs bespeak the determination of the Richmond administration to rivet Catholic Ireland in degradation and despondency ?

Yes ; a fostering countenance was particularly given to the Orangemen, that tended rather to foment and discourage, than to put down or punish their atrocities.

Did not Orange ferocity sensibly increase in the year 1809 ?

It did. The native leaders of the Orange societies rendered their system at that period so additionally ferocious, that some of the less blood-thirsty withdrew their names, who nevertheless adhered to the general principles of their institution : that is, to a proscriptive and implacable hatred to Catholicity.

Was not the King incapacitated from attending to business, towards the close of the year 1810 ?

Yes ; it pleased the Almighty to revisit his Majesty with a return of that illness which has suspended his exercise of the executive authority since that period.

G. A.D. 1894.

The Erasmus Smith Endowments, Judicially Reviewed.

Passages from the Judgments of the Judicial Commissioners (Rt. Hon. Gerald Fitzgibbon, P.C., Lord Justice of Appeal in Ireland ; Rt. Hon. William O'Brien, P.C., Justice of the Queen's Bench in Ireland), on the Draft Scheme of the Educational Endowments (Ireland) Commission ; Monday, October 22, 1894, at the Four Courts, Dublin.

[Final Report, Educational Endowments (Ireland) Commission, 48 and 49 Vict. c. 78 (C. 7517). Dublin, 1894. Appendix, pp. 235-254.]

Fitzgibbon, L. J.

The history of this Endowment covers 250 years. Since the original deed of foundation, it has been the subject of three Royal Charters, of

several Acts of Parliament, and of Inquiries and Reports of numerous Commissions...The property consists entirely of land, or of money representing land, granted to Erasmus Smith as an "Adventurer," in the Settlement which followed the troubles of 1641. He was born in 1610, and his first adventure in Irish land was in 1642. From that time until his death, he was actively engaged in Irish affairs. He took the side of the Parliament in the Civil War, and he received large grants of land in different parts of Ireland, of which the School Endowment is only a portion. The estates of which the tenants and inhabitants were entitled to special advantages under his Foundation, are to be found in nine counties—Tipperary and Limerick, in Munster; Meath, Westmeath, Kildare, King's County, and Louth, including Drogheda, in Leinster; and Galway and Sligo, in Connaught.....

In my judgment, the first and paramount intention of Erasmus Smith was to establish a fixed number of Grammar Schools, in localities appointed by himself, and to give combined religious and secular education to all who were willing to receive it—those pupils of the school who were poor, children of his tenants, or inhabiting any of his lands in the nine counties I have mentioned, being entitled to special privileges, and to preference in free schooling, clothing, advancement to the University, and other advantages. But it was a vital, essential, integral part of the education offered, that it should include Protestant teaching....

The Endowment has increased in value beyond the needs of the Grammar Schools.....I should have been prepared, even at some risk of inconsistency, to have applied the surplus funds to technical and agricultural education, from which the tenants and inhabitants of the estates might have reaped substantial benefits, without raising any religious difficulty.....

I am not prepared to adopt the view...that the Governing Body should be exclusively confined to members of the Church of Ireland, and that the Masters of the Schools should all be of the same denomination. I am impressed by the omission, throughout the whole of Erasmus Smith's documents, of any reference to attendance upon Divine Worship, or to the use of the Liturgy, or to the adoption of the Catechism, of the Established Church. I am impressed also by his adoption, not only of the Catechism of the Assembly of Divines, but of the Catechism of Archbishop Ussher....whose Catechism differs from the Church Catechism, in a manner indicating a desire to make it acceptable to those who are not members of the Established Episcopal Church... ...

I maintain that these schools must remain under Protestant masters,

and must continue to provide combined religious and secular instruction for Protestant pupils....In dealing with the surplus funds, I should have been glad to extend its benefits to the children of his tenants, without religious distinction....I know that I am exposing myself in some degree to [the] *argumentum ad hominem.* Dr. Wilson's memorandum objects altogether to the application of any part of the Endowment to any form of education disassociated from Protestant teaching. But I should willingly incur these risks to secure the consideration of this case by the Privy Council, and by Parliament, believing that it can be done without any extreme violence to the testator's intentions....I desired to treat a portion of the surplus as an unappointed fund, and to frame a scheme which would devote a large part of that surplus to agricultural and technical teaching, to be given upon the estates of Erasmus Smith, and to be brought within the reach of the children of the tenants and inhabitants thereof....the amount to be so applied should have been fixed, and I was willing to fix it at one-third of the net income of the endowment up to £2,000 a year...the religious intention of the founder should have been respected, to the extent of prohibiting the use of any part of his money for the purposes of any education which involved religious teaching inconsistent with his creed. But £2,000 a year would have remained to be applied for the benefit of the tenants and inhabitants of his estate, in a manner which I venture to believe more suited to their position and their needs, and more valuable to them in every way, than their admission to a system of Intermediate and University Education... offered by the Draft Scheme which I have declined to sign.

O'Brien, J.

An estate which at present yields £6,700 a year, and which had at one time grown to a rental of £10,000 a year, and which, having regard to the time of its origin and increase, must have produced, during a period of nearly two centuries and a half, more than a million sterling, was given by Erasmus Smith, mainly for the education of the tenants on his estates ; and that vast fund....has been cast into a gulf from which no proportional return has come—lavished, wasted, cut up, and carved, upon mistaken projects, or upon the incessant craving of personal interests, given away to one institution or another, without, or in abuse, or in excess of legal authority, and a prodigious amount of it sunk in a vain and idle war against progress, in maintaining the rivalry of the so-called English Schools with the National System, which, it is now admitted, must be

abandoned, with all the oceans of money spent upon them; while if anyone were asked what part of this immense *sportula* found its way to the tenants of Erasmus Smith, whether one of the tenants was ever educated out of it, whether a single ray of light ever reached the class for whom such a munificent provision was made to dispel the darkness of ignorance, the question would be considered simply as one of irony. The lands are there, the tenants are there, the education is wanted, but the money is carried away, as it were, into exile, with the consequences, and hardly less than the bitterness, of conquest....

The State has assumed the right to deal with this Endowment. That is conceded. At first it was contended that it was within the exception by which endowments under the exclusive management and for the exclusive benefit of a particular denomination, are excluded from the power of the Commission. That claim, however, was afterwards openly abandoned. And of necessity, for there was no express restriction as to the religion of the Governors, though they were, no doubt, Protestant at the time. And it is manifest that Catholics were intended to be educated, as proselytism by means of the education was directly contemplated....

Let us come to close quarters upon this matter. Erasmus Smith was a Protestant, and he wanted to make Protestants. He had two intentions. He wished to educate his tenants, and to convert them—to mix the oil and water together. The two things are impossible....He was a person that in the *novitas regni*—in the possession, but recent, of the spoils of conquest, was desirous to stand well with all persons in power, and spread his sails to catch the varying breeze from all quarters. The argument before us that he chose the Westminster Catechism and his first governors to please Cromwell, and that he took Ussher's Catechism and his second list of governors to please the king, and that in neither was he a free agent, is extremely likely to be well founded....I would say the true motive of his conduct—of his charity and his charters alike, was to secure and consolidate his title to his land in Ireland, then in jeopardy, as appears in the Act of Parliament, the Act of Settlement, referred to in the Charter itself; and in the situation in which he stood, it was of great importance to him to draw the bonds more closely between himself and his tenants; and that fact is not without great influence upon the argument in their favour.

Some observation has been made by my colleague upon what was his expressed intention, and the Lord Justice is far too sagacious not to see the great weight that lies upon that question. He has made a statement that the object of Erasmus Smith was to propagate the Protestant faith...

I deny that statement altogether.....The original evidence of his intention is found in the deed of 1657, a deed so important that a great effort was made, in the argument on behalf of Dublin University presented to us by Mr. Carson, to get rid of it and throw it overboard altogether. And in the beginning of that deed, in the part that determines what was his real motive and object, he introduces the statement of his intention by these words :

> " And the intention of all parties to these presents is, that the children of poor tenants inhabiting on the lands aforesaid, and the children of such as are poor or live by their labour, are to be taught at the said schools free, and without paying anything for their teaching to the said masters."

And then he goes on to provide for the further intention that these same tenants, educated in these schools, are to be prepared for admission to Dublin University. That is the authentic and absolute declaration by himself, at the first moment and when founding this Endowment, of what his real intention was.

Now, in the multitude of conflicting arguments upon this question, one point stands out conspicuously clear, and is removed from all doubt or ambiguity. Erasmus Smith did not intend to exclude Catholics, but to proselytise them by means of Education. The indenture of 1657, the Charter of 1669, the Letter of 1682, and the " Lawes " that he made, are absolutely inconsistent with any other idea. That therefore is the object which the opponents of the Scheme must avow they are bound to carry out...they must govern and manage the schools so as to change the religion of the pupils. That means open war upon Catholics....The Charter is no less explicit and positive as to the object. For it declares that the said free schools shall henceforth be...employed and used, for the teaching and instruction of twenty such poor children or scholars, who shall dwell or inhabit within two English miles of the said respective Schools, and also for the teaching and instructing of all and every of the children of the tenants of the said Erasmus Smith....By what power can that right be abrogated ? That could not be done by the letter of June 6th, 1682, even if it professed to have such an effect. That letter, in which he gave his judgment why the schools were so " consumptive " —" because the suckers starved the tree "—because the rivalry of the Popish schools was killing the miserable things founded on restraint and hypocrisy...invoking the tyranny of power, and suggesting that the Catholic schools should be suppressed by open force—all this betrayed

his vexation, and consciousness that even then his scheme of proselytism had entirely failed.....I suppose the theory must be maintained, however ridiculous in fact, that the schools are still open to receive the sons of Catholic farmers in the South, who are willing to accept Protestant instruction. But they wait, and must wait, *dum defluat amnis*. The Catholic Esau has never yet come. This is the point where my learned colleague and I part company. He overlooks time. He stands upon the banks of the Boyne, I stand in the 19th century—which has witnessed... all those affluents of legislation that have gone to swell the mighty tide, still without slack or ebb, advancing in the direction of religious freedom.

The two things, therefore, which Erasmus Smith had in his mind—to educate his tenants and to make them Protestants—are impossible together...What is the result according to the ordinary principles of law? If a gift be made to a man upon the condition of certain qualifications which are impossible, he takes it discharged of the qualifications, or it reverts to the donor. The law thinks of the principal object, and not the accessory. It prefers the living man to the vesture. But can anyone else seize it? Smith did not give his property to educate Protestants. He gave it to educate his tenants...Protestants do not become tenants, because tenants do not become Protestants....

And the heirs are in crowds ready to enter. For by the calculations which were laid before the public meeting of the Commissioners by the Rev. Mr. Humphreys—of whom I must say in justice that he has exhibited a zeal and ability upon this question that far surpasses anything, in my experience, shown by anybody upon any public question in late years... there were 242 Catholic tenants on the estate of Erasmus Smith in the Tipperary Union, and but 16 Protestant tenants, several of the latter persons holding official positions, or Protestant Clergymen;...and in one district of Tipperary, comprising a radius of six miles, there were 157 boys receiving Intermediate Education in Catholic Schools, and in a Catholic Intermediate School at Bruff, where the estates also were, there are 58 boys. And it was also stated, as a proof of the extent to which higher education was required, there were in 1887 250 professional men who had come from the district, and in two parishes alone where the estates lay, there were 50 professional men, and 21 students in colleges —all which numbers alike, there can be no doubt, have greatly increased since 1887....These are the persons for whom Erasmus Smith intended to provide, and who behold themselves, in the interests of such a minority, deprived of their birthright....I have not failed to notice, in unexpected quarters, indications of a grave sense of responsibility, an honourable

sense of right, if not of an alarmed conscience, produced by the startling challenge which these figures deliver.....

I am of opinion that according to the true principles of the Court of Chancery, the intention of Erasmus Smith, to provide for the education of his tenants, must prevail, whatever other intention he had, even if there were no statute at all upon the subject....These differences could not in any way be stifled, or buried, or ground down together, without agreement upon the principle of absolute neutrality. Compromise was impossible, and any attempt in that direction would infallibly be used to wreck any scheme founded on it. Protestants claimed the whole property as their absolute and exclusive right. The tenants, on the other hand, insist that they are entitled to the benefits of the Endowment. There is no principle of division, for there are none among whom to divide, at least, in any other proportion than 98 per cent.

Nothing remains therefore, in this conflict of interests and views, but the arbitrament of the supreme power of the State, to remedy a crying and intolerable grievance, that has come up again and again for years, and most certainly never will be silent. This scheme which my colleague has refused to sign, and which was approved by the majority of the Commission...is a complete and perfect basis of an Act of Parliament ...Spoliation or restitution—that is the question ; and restitution, by an inexorable law, follows spoliation....The web that wrong and injustice have woven, with whatever subtlety or strength, is slowly, but surely and perseveringly, unwoven to the last thread. That may happen in this case. For I am persuaded that the claims of the tenants of Erasmus Smith to the benefit of this Endowment never can and never will be shaken off.

The Judicial Commissioners adjourned,

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